PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity

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Poetry

AT THE TOMB OF GEORGE WASHINGTON

BY REV. RICHARD WILTON, CANON OF YORK

[When the one hundredth anniversary of Washington's death was observed at Mt. Vernon, December 14, 1899, wreaths of oak and evergreen were sent from England to be placed upon Washington's tomb, and accompanying the wreaths were the following verses, embodying an English tribute to Washington.]

An English wreath we fain would lay
Upon this mighty tomb to-day—
Of laurel, ivy, oak and yew,
Which drank the English sun and dew
On far-off Yorkshire's grassy sod;
Where once—we boast—his fathers trod,
Whom East and West unite to praise
And crown with never-fading bays.

O Washington, thy symbol be
The oak for strength and constancy;
For grandeur and for grace of form,
For calmness in the stress and storm,
The monarch of the forest thou!
To thee the generations bow;
And under thy great shadow rest,
Forever free, forever blest.

And thine the laurel for the fame
Illustrious of a conqueror's name—
Patient to wait and prompt to strike,
Intrepid, fiery, mild alike;
Great, for the greatness of the foe
Which fell by thy repeated blow,
Great, for thy country's greatness won
By thee, her most beloved son.

And as the ivy twines around
Cottage and tower, thy heart was found
Clinging to home and church and wife,
The sweeter for the finished strife;
And so thy memory, like the yew,
Will still be green to mortal view—
"The greatest of good men" confest
By all, "and of great men the best."

THE CALL

BY PRISCILLA LEONARD

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair;
Yea, even the children, astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave,
Help lighten the load!

Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle, and dare,
With love that seeks ever each burden to share,
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, sons of the kingdom! Come, children of God!
And along the dark path by the world's anguish trod
Help lighten the load! —The Outlook.

Contributions

THE HEALING OF SEPARATION

BY REV. H. C. HOLLOWAY, D. D.

The happiest part of our life on earth is made up of association. We are born into the family, the neighborhood, the nation. There grow up around us relationships of sympathy, and all unconsciously to ourselves we become, so to say, rooted in particular soils. The tendrils of our life become entwined with the lives of others, and even with the scenes of nature around us. We cannot believe that we are only pilgrims and strangers upon earth.

Very early, however, there come shocks to this consciousness—the first great human loss affects us as no one after, in that sense, can. All earth seems honeycombed. The sea seems to have overshot its boundaries. The habitation is laid low, the home is desolate. We saw that separation was something that happened to others. Now comes the personal and painful experience. "Now it is come upon thee and thou faintest, it touches thee and thou art troubled." How changed for a time the world is to us! Instead of the landscape, with its trees and rivers, its fields and churches, *passing by us*, we, it seems, are *passing by them*. "One generation passeth away, and another cometh, but the earth abideth forever."

In hours of such desolation and bereavement we preeminently need religion—*i. e.*, something that *builds*—that binds us to God our Savior, and to each other also; binds, indeed, so closely that death itself cannot sever the ties which have knit heart to heart in the commonwealth of love and home. For nineteen centuries the sublime faith in the Son of God as the Savior of the world has made life, in all its experiences of mutability and mortality, restful and hopeful. We are separated from those we love only for a little season, and while we await our own home-going we are comforted by the knowledge that those who have gone before are happier than they were here. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

Yes! this is one of the most healing aspects of separation. It is one of the gifts of healing to the oft-wearied, lonely and bereaved heart. We have revealed to us not only what will be in the time to come, but what is now. Beautiful are all the well-cared sleeping-places of the dead in quiet church-yards where, as Alexander Smith says in his essays, "Nature rolls her green coverlet over their heads." But as in nature too, taught by Mr. Ruskin, we learn to see each day even more beauty in the sky above us than in the earth beneath us, so, taught by the Christian revelation, we learn to look not upon the hushed churchyard—where all of life is the murmuring stream, or the warbling birds, or the drowsy hum of the summer bee—but to the great life above, where those we love are "before the throne of God, and serve him day

and night in his temple; and he that sitteth on the throne shall dwell among them."

Let it be well considered, then, how much of our earthly blessedness hangs upon our Christian faith; we shall then understand why he who came to heal the broken-hearted gave in his closing discourse such explicit declaration that in his Father's house "are many mansions," so that our hearts might not be troubled.

Blessed are all they that trust in Christ. Yes, the Gospel was meant not only to provide for safety, but also for joy. We want songs in the house of our pilgrimage, and only the Savior can give us such music as we need. It is safe to say, that with a decadence of the Christian religion men would become more *inhuman;* but just in proportion as they are human, and feel all those intense affections which make home the paradise of earth, so will they feel the broken-heartedness which comes from a separation unrelieved by the hope of a glorious immortality. In this sense it is as true to-day as ever. "Beside me there is no Savior," for it is the gospel, and the gospel alone, that has brought "life and immortality to light." Without Christ immortality is at best but a probability, and Paradise is only a dream.

And now, in these separations which are not those of death, but of duty and distance, where mountains and seas prevent the continuance of old associations, there is a healing influence in the knowledge that, though we may perchance meet no more again under the shadows of the old college cloisters, or beneath the outspread foliage of the village oaks, or in the dear church of God whose first scenes of worship awoke the tint of wonder on their brow, or in the city or village home consecrated alike by birth and marriage and death; yet that the same Lord over all is rich in mercy to all them that call upon him, and that human hearts separated by distance can meet at the same throne of grace, assured that, if their graves be in separated lands, they shall, as Milton says, clasp "unseparable hands in joy and bliss," in the Paradise above. Lift your eyes from this page now, let the little panorama of your own life-history pass quietly before you, enter old familiar rooms, gaze upon venerable faces never to be forgotten, visit the shrines of olden worship, and the trysting-places of earliest affection, and then multiply yourself a thousand-fold, and ask whether the heart of this weary world would not break if it were not for that gospel which reveals the New Jerusalem descending out of heaven from God.

Separations there still must be, and will be. Artists will still be true to history when they paint the "Outward Bound" and the "Emigrant Ship," even as they have done the familiar separation of the Huguenot lovers. Separation there will be, every day, every hour, every moment. No figure of speech this, but oh! how true! Surely there are none who would like to silence the music of his words, who indeed spake as never man spake, in words which, with every added year of life's experience become more precious to the Christian heart: "And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also." Revelation multiplies its gracious promises of heavenly rest and reunion. "Wherefore, comfort one another with these words."

Harrisburg, Pa.

—Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

PROFESSOR RUDOLF EUCKEN OF JENA

BY S. G. HEFELBOWER, D. D.

For several years it has been the custom of certain American universities to exchange professors with the leading European institutions; and sometimes they borrow a prominent scholar without sending any one to fill the vacancy thus made. In this way Professor Rudolf Eucken of Jena came as a loan professor of philosophy to Harvard for the first semester of the current academic year. Having fulfilled this appointment, he will deliver lectures to academic audiences in universities, colleges and theological seminaries, and before ministerial meetings and other groups before his return, which will be in the latter part of March.

He was born in East Friesland in 1846, studied philology, history and philosophy in Goettingen, taught philosophy at Basel from 1871 to 1874, and since that time has held a chair of philosophy at Jena—a chair which has been described as the most famous chair of philosophy in the world; it was filled successively by Fichte, Schelling and Hegel.

However, Professor Eucken needs no introduction to the English-speaking world; his books are known by every student of philosophy and every student of religious problems that takes his task seriously. In fact, it is probable that he is less in need of an introduction the world around than any other thinker of this generation. His books have been translated into English (seven, and several more about to appear), Japanese (eight), French, Spanish (three last year), Italian, Swedish, Finnish, Russian, Polish, Roumanian, Hungarian, Greek (portions of several books), Hindustani and Sanskrit. We have in English "The Problem of Human Life," "The Truth of Religion," "Life's Basis and Life's Ideals," "The Meaning and Value of Life," "Christianity and the New Idealism," "The Life of the Spirit," and "The Main Currents of Modern Thought."

The sale of Professor Eucken's books, both in the original and in translations, is no less remarkable than the number of the translations. All of the more important works have passed through several editions in German; "The Problem of Human Life" has reached the tenth edition. Immediately after his return he will undertake the rewriting and enlarging of three of his books, the editions of which have been exhausted. And when we come to the English translations, the demand seems to be just as great. Ten thousand copies of "The Problem of Human Life" were sold within a very short time after it came from the press. The first edition of four thousand copies of "Christianity and the New Idealism" was sold within nine months. The sale of the other books, though probably not as large, is very great. And indirect reports from the translations into other languages show a like, though somewhat less marked, demand.

These statistics of sales are more suggestive of fiction than profound philosophical treatises. It is probably accounted for in part by the literary style of which Professor Eucken is a master. Whether speaking or writing, he uses language which is as marked for its beauty as it is for its vigor and simplicity. When he is discussing a difficult problem, the task of his reader or hearer is never increased by the language in which his thoughts find expression, which can be said of few philosophers. In 1908 he was awarded the Nobel Prize "for the most remarkable literary work of an idealistic nature."

However, it is likely that the chief reason for the popularity of his books lies much deeper. When we try to get behind the mere facts of German religious and political history of one hundred years ago to the quickening spirit of the age, of which the historical events were the expression, we turn to Schleier-

macher's "Reden ueber die Religion" and to Fichte's "Reden an die deutsche Nation." These books were read far and wide throughout the German lands; they were the trumpet-calls to new religious life and to revived patriotism. They also uttered the awakening spirit of the age, that had been groping in irksome discontent with an effete rationalism in religion and with a lack of German nationality in the field of politics —a spirit that had been seeking and now had found its voice. May it not be that some future student, undertaking the study of that which we now call the present, will note the large demand for Professor Eucken's books, and thereby get an insight into the spirit of our age. At least this is certain, though he has many critics, the almost unprecedented sympathetic hearing that he has received throughout the civilized world shows that he has done his thinking close to the great throbbing heart of humanity.

Just before he left, the Philosophical Club of Harvard University held a farewell meeting in his honor. On this occasion Professor Palmer, the Nestor of the Philosophical Faculty of Harvard, aptly expressed the dominant motive in all of Professor Eucken's work: "He would make man feel at home in his Father's house." Another, perhaps with a hint of realistic criticism, said: "I like to think of him as a prophet, like those of the Old Testament." On another occasion he was referred to as the greatest preacher in this generation of the reality of the spiritual life. Sometimes those who are not at all in sympathy with idealism, representatives of what Professor Muensterberg calls "tinkling little isms," intimate that he is really not a philosopher but a prophet. It is true, with the warmth and vigor of a compelling personality he utters a message to the age in such a way that men must stop and listen; and it is also like that of a prophet in that it concerns eternal values. But he is more than a prophet; he is a prophet with a world system; his message is not only a belief, a life-moulding faith, it is a belief with a system that is rationally grounded.

The situation is this: he is guilty of refusing to conform to a number of current tenets of philosophy and science. For instance, he dissents from the rigorous application of the historico-genetic method in the study of man. An evolutionary process may account for a large part of him, but the highest constitutive elements of his being cannot be explained in that way. We cannot resolve these higher human factors into new complexes of things already present in the earlier types of animal life. Man is all that animals are and more. He lives his life on two levels: on the lower, we classify him as a member of the animal kingdom; but the life on the higher level, the spiritual life, is something that is qualitatively different from anything that is seen anywhere else among organic beings, and being qualitatively different from the lower types of life it cannot be conceived as being derived from them by a process of unfolding of that which is already inherently there. When asked whether he could rationally ground the spiritual life—that is, establish it as a fact by a logical process—he replied in effect: "Strictly speaking, No. I can conceive of its coming into being only through the interposition of higher powers (nur durch die Eingreifung hocherer Maechte). I find it a well-authenticated fact to which I must adjust my world-system." That is, the spiritual life is an ultimate datum. There may be, and likely are, other data, from which Professor Eucken proceeds by logical—that is, by rational—steps to construct his philosophy.

The term "spiritual life" in his system is an inadequate reproduction in English of *das geistige Leben*, which has a more extended meaning than the above-mentioned English term, which the translators have used. In addition to the religious element, it includes ethical and æsthetic values; he would also include under it man's ability to form general notions, to think of himself as belonging to humanity. In this spiritual life he finds the guarantee of a spiritual world; the postulates for grounding religion are in the very being of man. He finds these spiritual values actually present; and they can obtain only on the condition of there being a real spiritual world; and behind it all there is a Divine Energy.

Though he is one of us, perhaps the most famous scholar among Lutheran laymen, we would not be able to accept all of his doctrinal positions; we would probably dissent from some of his views on Christology and Soteriology. Instead of atonement, he would rather speak of emancipation; but back of it there is a native tendency in man to sin; religion is grounded in a contrast effect. That is, man, in order to attain his highest, must enter into a *life-transforming* fellowship with the living God.

One day he was criticizing the formal rationalistic elements in the Nicene Creed, and said that statements were made there which no man could possibly understand. He was asked whether that which the makers sought to express in that creed was not true. He replied: "Most certainly; they were essentially right. Had I lived then I would have stood with them, for the Arians were fundamentally wrong."

To Professor Eucken, God and his relations to Him are very real. He is profoundly religious; the students who came in contact with him felt it. His intense earnestness and his warm and cordial personality made him more to some men than a teacher of philosophy. On one occasion a student, who had stumbled over natural law, and falling had lost his faith-vision of God, and had been rescued by the teachings of Royce and Palmer, was so impressed by an interview with Professor Eucken that when he left he said: "You just feel as if that man is close to the Almighty."

Professor Eucken thinks that clergymen and others, who may be interested in the topics discussed in the books that have been put into English, could read them most profitably in the following order: "Christianity and the New Idealism," "The Problem of Human Life," "The Truth of Religion (new edition soon), and "The Meaning and Value of Life."

Cambridge, Mass.

THE SOCIAL SIDE OF THE CHURCH

BY REV. J. C. JACOBY, D. D.

That the church is a divine institution is no longer questioned by the intelligent public. And no one (unless it be now and then a would-be blatant skeptic) questions the fact that God instituted the church for the amelioration of mankind. But until a comparatively recent past her achievements have come through few and narrow channels. The length and breadth of her scope of work had not been rightly apprehended and appreciated. It is true she had been recognized in her proper sphere.

1. As a channel of instruction, and rightly so. For, among the first acts for the growth and safety of his people God commanded Moses (Deut. vi. 4-12) to say to them, "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. . . . And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." The church is thus set forth as God's school of instruction. And then,

2. As a dispenser of the means of grace. It is God's spiritual home for his people. It is to her altars they come for public worship and to be ministered unto in spirtual things. It is here where God appears to his

people in the keener sense of his divine presence, and where they have the larger visions of his kingdom of grace and love. And then withal find the climax,

3. As a school for the development of the esthetic faculties of human nature and life. Man is naturally a social being. The tenderest approach to his inner life is by the social gate. And so Pope in his essay on man has well written:

"Man, like the generous vine, supported lives:
The strength he gains is from th' embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions act the soul,
And one regards itself, and one the whole.
Thus God and nature link'd the general frame,
And bade self-love and social be the same."

And with the recognition of this fact, and with the awakening of a keen sense of the intimate relation between the social and spiritual life of man, amid the pell mell rush of the business world, and amid the mighty strides of the church in her religious activity and strain for prosperity, a new era in her spiritual and social life has dawned upon us. But that with the awakening of the church along all lines of activity "The Old Serpent" should not have become intensely active in stimulating the worldly side in the social life of the people would have been well-nigh a marvel. Hence the tendency to connect a feast with nearly every gathering for religious conference or business. The stomach first, then the larger interests of the church and the personal interests of the soul, has seemed to be the program in the recent past. But with all there is a deeper and holier conception of the church in her various lines of activity inspiring our people, and bringing to light larger ideas of human relationships within her fold. The time has been in only the recent past when in sentiment and conduct, if not in words, we said, "Am I my brother's keeper?" But a closer study of our Lord's answer to the lawyer (Matt. xxii. 37-39) has revealed the fact that God's kingdom of grace is an unselfish and mutual kingdom—that membership in his church involves a mutual relationship and fellowship, the underlying motive of which is love. Supreme love to God is declared to be "the first and great commandment." "The second is like unto it, namely, Thou shalt love thy neighbor as thyself." In this we have revealed the real conception of "brotherhood." And in a larger sense, it is the basis of every social relationship as well as spiritual fellowship. Therefore, to cultivate the social side of the church in its higher and purer life has become one of our present-day problems. We say, in its higher and purer life in contradistinction to the more worldly side, which all too frequently has mingled with the social, the purely worldly side of feasting, and next to revelry in its entertainments. It is the province of the church to restrain this tendency by cultivating the social life of its membership in its simplest and purest form as taught by our Lord and Master: Now in the homes of the poor, then in that of the rich; in that of the sick as well as in that of those in health and happiness. But withal, whether in the midst of poverty and want, or that of wealth and festivity, there was always conspicuously manifest the sanctity and dignity of his holy life. In his very presence was the evidence of a simple and holy heart as the background of his sympathetic and social life.

It is this phase of social life which the church of Jesus Christ to-day so much needs to cultivate. The development of it is of paramount importance because of its vital relation to her spiritual life and growth. Much of her power to bring the unsaved to Christ, and still more to hold and nurture them when within her fold, lies vested in the development of this phase of her social life.

Wellington, Kansas.

A WOMAN'S LETTER FROM WASHINGTON, D. C.

A Jolt

Do you remember the day that Admiral Dewey lost his halo? Well, something like that occurred at the Capital City when the papers announced that Woodrow Wilson had selected Joseph P. Tumulty, a Roman Catholic, to be chief secretary at the White House, and that Tumulty again had selected Daniel J. Regan, another Catholic, to be his first assistant. We had hoped, after such a long dose of Rome under Presidents Roosevelt and Taft, that under the administration of a Presbyterian elder we might have a let-up on Romanism. But under that outfit the Cardinal will know the inside news of the White House before President Wilson has them clearly formulated in his own mind. Absolutely, the Catholics are in the saddle in this city. It is claimed that 80 per cent of the employees of the Bureau of Printing and Engraving are Catholics. They make their boast that they can sting any Protestant out of that bureau. The National Printing Office, nearly all the police, nearly all guards in public buildings, nearly all elevator-men, nearly all in street-cleaning department (where learning is not an asset) are Romanists. A certain woman of the Bureau of Printing and Engraving goes to work only about half the time. When some one spoke to her about her irregularity, she said: "Oh, I am backed by my church. I dare them to turn me out." I mention these things to make you see how we feel when Woodrow Wilson starts in on the same line. It is the secretaries who decide most important questions in letters, or who shall see the President, etc.

Dedication of Bibles

Five thousand Bibles, designed for the guest rooms of Washington hotels, were dedicated at the parish-house of the Church of the Epiphany last Saturday. President Taft, Rev. R. H. McKim, rector of Epiphany parish; Rt. Rev. Earl Cranston, bishop of the Methodist Episcopal Church; Rev. Samuel H. Greene, pastor of Calvary Baptist church; Rev. Paul R. Hickok, pastor of Metropolitan Presbyterian church; William Knowles Cooper, general secretary Washington Y. M. C. A.; Major Richard Sylvester, superintendent of police, and Col. Charles H. Lyman, president of the Washington Bible Society, took part in the service. The Bibles were donated by the Christian Commercial Travelers' Association of America, assisted by the Washington City Bible Society and the Washington Y. M. C. A. Motion pictures were made of the ceremonies of dedication.

Experiment is Planned to Improve Alley Homes

An experiment, mentioned as an interesting combination of business and philanthropy, is soon to be undertaken in Washington. The housing committee of the woman's welfare department, National Civic Federation, has organized along the lines of the Octavia Hill Association in Philadelphia in an attempt to improve alley homes of Washington. An experienced social worker is to be employed, who, with two reliable volunteers, will collect rent weekly or bi-weekly and will act as friendly visitors to the various families, noting the needs of the houses at the time of the rent collections and also the needs of the families themselves.

"Two distinct kinds of work depend entirely upon one another if they are to bear their full fruit," Miss Octavia Hill said, in talking of her own work among the London poor. "There is first the simple fulfilment of a landlord's bounden duties and uniform demand for the fulfilment of those of the tenants. Then, secondly, there is the individual friendship which has grown up from intimate knowledge and from a sense of dependence and protection.

"Such knowledge gives power to see the real position of families; to suggest in time the inevitable result of certain habits; to urge such measures as shall secure the education of the children and their establishment in life; to keep alive the germs of energy; to waken the gentler thought; to refuse absolutely to give any help but such as rouses self-help; to use the strongest endeavors to rouse habits of industry and effort, without which they must finally sink and with which they may become independent."

A number of houses have already been turned over to the welfare committee for the collection of rents at the regular commission, and these houses, which are occupied by colored people, will serve as a basis for the experiment.

The "Evening Star" of February 8th has the following statement:

"New Lutheran Home Will Cost $100,000

"The building now occupied by the National Lutheran Home for the Aged in the northeastern suburbs of the city, near Langdon, has become too small and a new structure is to be built. The Home is under the control of the General Synod, and is located on a tract of twenty-nine acres. According to the plans which are now being considered, a building is to take the place of the present frame structure that will cost about $100,000. It is to be located on one of the highest points on the property, a commanding position."

The Agricultural Department

is doing good work all over the country. Following the instructions of the last Congress, which appropriated $40,000 for the purchase and distribution of seed particularly valuable in the northern tier of states, the Department of Agriculture has succeeded in accumulating some of the highest priced alfalfa seed that has ever been used anywhere. The seed cost eighty cents a pound, but the plant experts of the Department say it is worth it. The supply of the seed is limited, and it is about the only alfalfa known that will stand the climate along the Canadian border.

The history of this particular breed of alfalfa is interesting. It was developed by an old German named Grimm, who came to this country a good many years ago. He tried raising alfalfa, though it was not generally believed it would stand the northern climate. He did fairly well till one particularly severe winter killed practically his whole stand. There was a little left that had survived the cold, and he saved this, and by careful seed selection produced the present cold-resisting strain that is now known as "Grimm's alfalfa." The old pioneer is dead, but the strain of alfalfa has been preserved, and is likely now to become common through the Northwest.

Special Case at the Gospel Mission

Mr. W. H. Houghton is a salesman at the Moses big furniture store of this city. He is also an honored director on the executive board of the Gospel Mission, and an officer in the Dunbarton Methodist Episcopal church and Sunday-school. On Tuesday evening, February 11th, he gave the following testimony at the Gospel Mission:

"I was a little boy twelve years old living with my father's family on a farm in Kansas in the early days of that state. We had no neighbors within several miles. My mother had a little babe less than two weeks old. She was very ill, suffering from milk-leg, and at least once every half-hour she would writhe with pain, then go into a long faint, from which she would not revive for several minutes. In the bed with her was the baby. In another bed my father and a little brother were both delirious from fever. I was cook, nurse and housekeeper for all of us. I had used the last flour we had by mixing it with water into a stiff batter, then spreading it on the bake-board and setting a hot iron on it, thus making wafers. After I had fed them I went out to an old sycamore tree, when I went round it three times to see if I were unseen by mortal eyes. Then I kneeled down, and with arms outstretched I told God the sorrowful story of my sick. I finished by crying out, 'O God, I know you will send help before we starve!' I then ran into the house, and with tears streaming down my face I cried, 'Mother, mother, God is sending help, he is, he is. I tell you, mother, God's messenger is coming.' I then tended to each of my sick.

"In about an hour I heard the gallop of a horse, as he came along the hard, sun-baked road over the hill. A man, who looked like a walking arsenal, came in. He had pistols, bowie knives and a shot-gun all in plain sight, but my childish heart was not afraid. He said, with an oath, 'Give me something to eat, and do it quick!' I said, 'Oh, sir, we have nothing to eat.' I opened the cupboard and showed him. He looked over the room—my mother's face was whiter than the pillow on which her head rested. The man looked at each of them, then I went out to see him mount and ride away. He rode a horse trained for defense. He said: 'Boy, keep far away; this horse has killed four men. Let me show you.' And the horse reared on his hind legs and came right toward me, but I ran into the house. That was 4 p. m. I did what I could for my people, and my heart was strong as I watched by my sick mother.

"At midnight I again heard a horse coming down the hill. It stopped in front of the house, and the same man entered, with bread, meat, coffee, sugar, and many other things. He drew a knife from his boot-leg and sliced off some of the meat, sprinkled salt and pepper on it, and ate it raw, which greatly astonished my boyish eyes. Then he helped me cook for mother, and for father and brother.

"Sometime after daylight two men attempted to pass with a wagon drawn by oxen. My strange man drew two pistols and told them to halt, which they did, of course, under such persuasion. Then he ordered them to cut up an old tree, and for several hours he stood over those men while they cut, split and piled up wood, which lasted many days. He then mounted and rode away. As he passed along the road, for many miles he stopped at every house and cursed them roundly for neglecting sick and dying neighbors. People came in buggies, in wagons, on horseback, and loved and nursed them all back to health.

"Do you wonder that I believe in prayer? God has been with me as a man and has answered prayer just as signally as he did then. Once when I was in business on F street I needed to meet a note for $2,750 before 3 p. m. I had no money. I went before God with the matter. During the forenoon a friend came in and said: 'I am impressed to tell you that I have $2,000 in bank, which you can have for a fair interest'; and a women who had owed me for years came in at 1 p. m. and paid me $750."

Surely we have a living, prayer-answering God, one strong to deliver and mighty to save. He has not changed toward his true disciples since he walked a lonely soul on the plains of Galilee, to whom he said—John xiv. 14—"If ye shall ask anything in my name, I shall do it."

H. E. Monroe.

February 14, 1913.

—It is the story of all his delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly, the hindrance is to secure that which we long for. It is only his staying to lift us up into a greater faith, that we have a richer, greater, fuller blessing than we ever should have dared to ask.—Mark Guy Pearse.

LUTHER'S MESSAGE TO THE TWENTIETH CENTURY

BY T. F. DORNBLASER, D. D.

The quarto-centennial of the birth of Protestantism will be celebrated in 1917 in a fitting manner by the evangelical churches of Christendom. Luther will be extolled as the hero of Protestantism and the champion of religious liberty, and his theses which he nailed to the church door in Wittenberg will be reiterated and re-sounded as the keynote of the Reformation of the sixteenth century. The civilized world to-day must admit that his message for his day and age was a vital one, and fraught with tremendous consequences to the human race.

The question in which we are interested at this time is, does Luther have a message for the twentieth century? If he is dead, and the truths he proclaimed are obsolete, null and void, then we need not expect any message from him for our time. But he lives, and is more alive than he ever was when in the flesh. He is wiser than he ever was before. He has not spent these four hundred years in the company of prophets and martyrs and fellow-reformers for naught. He has had a long time in the eternal world, under the blazing light of Omniscience, to compare notes with Paul, Savonarola, Huss, Zwingli, Calvin, Knox, and Wesley, and a host of others who differed from him while sojourning in the twilight of earth. In that blessed fellowship he has come to the happy conclusion, that in the great essentials of the Christian faith they were one. That the things in which they differed were largely human speculations that evaporated under the searchlight of the white throne. He has had ample opportunity to judge of the fruits of the various systems of theology and ethics, wrought out by the Reformed branches, as compared with the mother church of Protestantism which bears his own name.

"By their fruits ye shall know them." Doubtless he has met thousands upon thousands of those "who came up through great tribulation, and washed their robes and made them white in the blood of the Lamb," and multitudes of such as had received their quickening and nurture through the agencies of the Reformed churches. He has held sweet fellowship with saints, and martyrs, leaders and adherents of all evangelical faiths, and he discovers that these constitute a significant part of "The Holy Christian Church," and that his fellowship with them is none other than the real "Communion of Saints." Peace and harmony have taken the place of strife and contention, jealousy and persecution are swallowed up in love and heaven.

Breathing such a celestial atmosphere, and enjoying such a large view of the plan of redemption, and the world-wide mission of the church of God, we believe that Luther has an important message for the Church of this century.

First, we are persuaded that his message to the Protestant churches of the twentieth century is: "Get together; federate your forces for righteousness; cooperate in every good and feasible plan to bring the world to Christ. Cease wasting your energies and resources in promoting your unholy rivalries. Marshal your battalions under the banner of King Immanuel, and move in solid phalanx upon the darkness of heathenism and unbelief."

Since the great Reformer heard the prayer from the Master's own lips, "That they may all be one, . . . that the world may believe," he has been burning with a desire that the followers of the Nazarene should experience the dynamic of the one faith, so that they might demonstrate to a gainsaying world "the power of God unto salvation to every one that believeth."

The prayer of Christ should be a sufficient inspiration to all Christians to strive after the unity of all believers. The combined forces of evil, superstition, falsehood and unbelief ought to be an additional incentive to present an undivided front.

Thomas A. Edison seems to think that he will have no existence after death, except as he may be remembered by the inventions he has wrought. According to the faith of Luther, he lives, not only in his works, but he still lives and will continue to live, to enjoy the fruits of his labors. He is interested in the present century of federation and coöperation, and we should welcome any message he may bring to us.

Chicago, Ill.

LUTHERAN MATERIAL

BY REV. JOHN K. REED

When Peter had his vision on the house-top in Joppa he discovered that God has no more love for Jews than he has for Gentiles. It was necessary for the "great sheet" to be let down three times before the apostle learned this lesson. But there are people to-day who are slower than St. Peter was to learn that "God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted of him." There are those who seem to think that certain nationalities or stock make better Lutherans than others do. So we hear the expression, "Lutheran material," used in a technical sense, to describe certain classes or types of people.

Now, our idea of Lutheran material largely depends upon what we think is the real purpose of the church. What is the object of the church? If it is chiefly to advance certain denominational tenets, or to cultivate particular liturgical forms, or to build up a style of ritualism, there may be a technical "Lutheran material" better fitted than any other for such an unspiritual object. But the chief purpose of the church is higher than any or all of these aims. It is to fulfil the command of Jesus Christ who came "to seek and to save that which was lost," and to fit men and women for heavenly citizenship. The cultivation of denominational peculiarities and forms of service occupies so much time in some churches that the salvation of sinners is lost sight of. The chief aim of some pastors, when they go into a new field where the liturgical tone is not up to their standard, is to make "good Lutherans" of the people, though some may be driven away.

St. Paul knew of no special or technical Christian material. In the earlier part of his ministry he sought out the Jews first; but when they would not hear him, he went to the Gentiles. The apostle regarded all who were without faith in Christ as Christian material, being a proper field for his ministry. In the sympathetic mind of the great Apostle to the Gentiles there was neither "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." He became "all things to all men" that he might be the means of saving some. It is true that Jesus said, "I am not sent but unto the lost sheep of the house of Israel." But he came to train men for a world-wide mission.

Lutheran material should be all persons who are unsaved, or who need a church home, regardless of color or nationality. At the beginning of a home mission church, it may be the part of wisdom first to seek out persons of Lutheran faith, that there may be trained workers to assist the pastor. In some parts of the country our Church, though using the English language entirely, is regarded as being only for foreign-born persons. Native American stock, unless of pure Lutheran ancestry, is not supposed to be desirable to build up ideal Lutheranism.

There should be no cultivation of caste spirit in the church of Jesus Christ. In speaking of "the catho-

licity of the Lutheran Church," one of the leaders in the General Synod gives this as one of its four marks: "Freedom, as to church polity, so that no form of government or liturgy or order of worship or common service or any kind of ecclesiasticism dare be a mark of the church." This sounds grand. But do all who call themselves leaders in our denomination, and some of the lesser lights, practice this liberal-mindedness? It is too often the case, I fear, that all who do not think as some of them do, or adopt all of their distinctive forms of worship, are not regarded as "good Lutherans." But this is wrong. If our branch of the holy Christian Church is to do its part in Christ's great plan of salvation, there must be no special "Lutheran material" to build up any kind of ecclesiasticism.

It is said that there are from six to eight million of Lutherans in this country who are outside of the church. This is a sad confession to make. And it is no credit either to the Lutheran Church of Europe or of America that such a condition exists. We should do all we can to get these into the fold. But the fact is that many of them are harder to reach than some who have never been in the church. The "has-been Christian," as the Rev. Bruce Kinney says, is poor material for building up the kingdom of God. Not all of these six million unchurched Lutherans are of that class; for many of them, after identifying themselves with the church in this country, become the best of Christians and efficient workers.

But the General Synod Lutheran Church, which is chiefly English-speaking, should not stop with seeking any particular nationality or stock of people. We need no technical "Lutheran material." British, French, Italian, German, Scandinavian and native American, with a scattering of other nationalities, compose our field, for "the field is the world." The blood of at least three kinds of people is in my veins, but no one is better in my estimation than another. In a certain Lutheran church of this state most of the leading members, both in giving and in Christian activity, are of English descent. For the size of its membership, this church is above the average in a number of things. Nationality should mark no boundary lines in General Synod Lutheranism. Our Lutheran material is found wherever people need the gospel.

Irving, Ill.

FEDERATION OF CHURCHES

The grandest event of the twentieth century! Let us all unite. *In union there is strength.* What a noble band to go together against the enemy and take the world for Christ! Our separation has been a hindrance to the work of Christianizing the nations.

Let us now go forth with holy zeal for the salvation of sinners and the redemption of the world as God, our Father, has planned.

> "His purposes are ripening fast,
> Unfolding every hour."

"We are workers together with God." The wickedness is appalling. But when the enemy comes in as a flood, the Spirit of our Lord will raise up a standard against Satan. "When the Son of man cometh, shall he find faith on the earth?"

These words of our Lord are most precious and consoling. "I am the Good Shepherd, and know my sheep, and I am known of mine. I give unto them eternal life, and they shall never perish, and no man shall pluck them out of my hand. And other sheep I have which are not of this fold; them also I must gather, and they shall hear my voice, and there shall be *one fold and one Shepherd.*" (St. John's Gospel, 10th chapter, 14th to 16th verses.)

"At that day ye shall know that I am in the Father, and ye in me, and I in you, that ye may be *perfect in me.*" Brethren, let us attain to this blessed *oneness in Christ*, in whom is hid all the *treasures of wisdom and knowledge and joy. Amen.* E. B. S.

Germantown, Pa.

THE STREAM OF GOLD

BY H. D. HOOVER, PH. D.

Youth is a stream of golden hopes. Salvation is likened to a stream of ever-widening depth and breadth and power. Wealth is a river whose waters may be bitter or sweet. Sweet indeed is the stream of wealth that flows out to feed the unfortunate hungry. Sweet are the waters of gold that bring shelter to the children in the freezing storm. Compared with other countries, America has a deluge of the waters of wealth.

A goodly portion of the stream of America's gold is in the control of Christian men and women. Are these waters sweet or bitter? Whither flows the gold from Christian purses?

I. If the stream of gold in your possession flow into the swamps of selfish use or non-use, it will hinder the coming of the Master's kingdom. Your stream may be very small, but if it be poisoned by selfishness it causes great loss. Are you adding to the world's misery and darkness by neglecting to "let your light so shine"?

II. If the river of your wealth turns the wheels of worldliness, it is opposing the coming of the kingdom. It need not do anything very wrong; if it is *godless* it will do great injury. Into what lake are you pouring or holding your wealth?

III. The river of gifts to the Master's cause, be it ever so small (unless it be the guilt-stained sum given to buy off punishment), will pass through the gates of divine blessing and be changed into a stream of glory. Flows the stream of your gold out among the starving heathen? What souls have perished by the dry channel into which your gifts have failed to flow?

It is a great thing to be a fountain. To send out streams of blessing to perishing souls is blessed. The thought of all that flowed to us from Calvary opens the flood-gates of our wealth, and the thought of the benighted brothers and sisters beyond the Christian land digs canals of mercy and love to carry the stream into the desert. Just "five loaves and two fishes," but in his hands it is plenty for the multitude. "Here, Lord, is the little cup of the water of my gold. Give my heathen brother and sister to drink. Others die of thirst I cannot reach, except through thee. Take more, Lord; take my all. Let me not keep a mite to feed the poisonous streams of worldliness. And if I would not be *against*, I must be *for* thee, Lord."

No one becomes a desert by letting the streams of his gold flow out to heal the nations. Upon such the showers of blessing fall.

A mother at Christmas looked on her son, improved, changed, ennobled by his course at Carthage College. Then she wrote the president: "My greatest sacrifice of the year past, made to keep my boy in college, is now my greatest blessing." If we surfeited Americans could see the blessings our small gifts bring to our Indian and African cousins we would give ten times as much, and do it with greater cheerfulness than we now give.

Let us open our hearts in prayerful giving, that the healing streams of salvation may flow out to the thirsty ones, and our little streams of gold will reach the crystal sea before the throne, bringing *home* the *ark* laden with souls who have "washed their robes, and made them white in the blood of the Lamb."

Carthage, Ill.

EASTER SUNDAY

March 23, 1913

CHILDREN'S

Church Extension Day

DO NOT FORGET IT

SAFE AND SANE LITERATURE VERSUS EVIL AND DANGEROUS

BY W. C. SEIDEL, D. D.

Can it be possible that *the Church* can't match Satan and his co-workers in giving the public a "safe, sane literature" in a cheap, *i. e.*, in an inexpensive, form? It seems so on the surface, and many good people are lamenting the fact.

1. The facts are: The Christian church as a body does not publish enough of devotional literature; such as expositions of important scriptures; carefully prepared statements of the leading Christian doctrines, in a plain, readable form; treatments of the various practical issues of life: the character and providence of God; the person and work of Christ; the special mission and work of the Holy Ghost; conversion, regeneration, justification, sanctification, heaven and hell; Satan and his demoniac influence; the power of Christ and the Holy Ghost to withstand and overcome Satan's power over the believer; the covenanted relation of the baptized person to God; the sustaining and nourishing benefit of the Lord's Supper to the believer; the return of Christ in the fulness of time to put away sin and Satan, and all moral and physical evil; and many other related subjects; to say nothing about biographical sketches of recognized godly men and women.

2. What the Church has published in the above line has been done in heavy, expensive volumes and in such a scholastic style that it became wearisome to read, and too expensive for the most of private people to buy. So that it is undeniably true that the Church as a body does not provide proper literature for her people in a cheap and readable form.

3. Within the various churches certain individuals, or associations have done good work in this line; such as the Bible societies, the "tract" societies, the Sunday-school Union, the Moody Institute Colportage Association of Chicago, the Bible Union of Kansas City, and many individuals, such as Dr. J. W. Brooks, of St. Louis, during his lifetime; Fred Kelker, of Harrisburg, and many others who are now issuing good tracts, pamphlets and books in a cheap form. But such publications are not generally known to the public. Therefore there is a great yearning for more good, Christian literature sent out in an inexpensive form and in an attractive, readable style.

4. The following quotation from one of our active, wideawake pastors will help you see this fact: "I wish more of our good preachers would get out tracts to put in the hands of our people who are willing to read what is worth while. Satan is filling our hearts and homes with such pernicious poison while we sleep on and take our rest. Brother Seidel, when I go to our rural mail-carrier's wagon and see the trashy stuff sent out broadcast into our homes daily, it almost makes me sick at heart; and I actually wish, often, we had no such mail routes to facilitate the devil's work. Our mail-carriers tell me they carry tons of vile trash into our homes during the year. I am more and more convinced we must provide a choice and good, wholesome church literature to offset this traffic. The Church must go out to conquer all along the line; and if the devil can furnish cheap literature to ruin souls, the Church of Jesus can furnish it to save souls."

5. Now, then, the question arises, Will the people read good, religious books and pamphlets, properly written? Hear what that same man says, after thanking me for the tracts and pamphlets sent him: "You do not know how glad I am to get these tracts and leaflets; and my people do appreciate them so much. It seems to me it is almost criminal to deprive such people as I have of good reading-matter. I am going out into my country churches on Sunday, and will place, judiciously, a number of the tracts, and call proper attention to and emphasize their usefulness." Then he speaks of the character of the tracts and points out the "world-wide mission of Lutheranism" through the truths therein taught, saying: "The wide world needs the Lutheran estimate of sin and the remedy for it. Your tracts are soundly Lutheran, and I am so glad we can give them a wide circulation," etc., etc.

The above-quoted pastor is a "Ph. D.," and a son of one of the historic Lutheran families whose names have adorned our clerical list for generations. So you see it is not the passing impulse of a moment. Besides, he preaches in one of the historic pastorates in the Virginia valley. I could, however, quote dozens of other strong statements from both private people and professional men in high station.

The fact is, the spiritual men of the Church feel in their inmost souls that we must do something more to offset the cheap, trashy reading-matter sent out to poison the masses and ruin their souls. We must awake, and wisely publish and send out good, devotional literature, plainly written, and sold at the mere cost of handling; and where people are too poor to buy, give them such matter as they need.

I know I am touching a tender spot when I demand that our Publication Board shall sell such books and pamphlets at cost. But I am no novice in this matter. I know whereof I speak, and trust that others may also see before it be too late to correct the error and the evil done.

Sterling, Ill.

GOD'S WILL

God's will is man's life. To know it is to gain life's meaning. To follow it is to find life's pleasure. To finish it is to gain life's crown. True success must follow this Divine law of living. No success is worth the name that is not stamped with the Divine approval. If you are a business man, your success will not be measured by the dollar sign, but by a more lasting token—God's approval. The dollar is far below the deed in the estimation of the Almighty. Our text hints at a profit-and-loss account, that all might do well to ponder in the paths of worldly seeking for gain. Life is, after all, the essential possession. Upon its character depends destiny. Life outlasts the world, and its deeds have a more enduring quality than its possessions. Deeds await the coming of the Son of Man. True success will be measured then. It is no chance work, however. The Master, by both example and command, puts his disciples in the path to such success. "If a man would come after me, let him deny himself, and take up his cross, and follow me." That is a high ideal with a plain condition of its attainment. Such a following of Christ makes a truly successful life.—Selected.

The Sermon Corner

REVELATIONS OF THE NIGHT

BY REV. M. STANLEY KEMP, LITT. D.

Text: "Night unto night revealeth knowledge."—Ps. xix. 2.

It was night in the mountain city—a night that was gradually approaching the dawn. Everything was indistinct. The homes stood out darkly silhouetted and silent. Over beyond the roofs of the city the mountain ridges, accentuated here and there by indistinct tracery of lone pine tree or dome or steeple, elevated their vague forms in blacker outlines than the night.

Time passed. The dusky hues paled. There was a faint opaline radiance on the eastern horizon that rapidly transformed itself into saffron, then to crimson, variegated with broad bands and streamers of gold until the whole east was replete with a celestial glory of tints. Skirmishers with pennants of purple and crimson charged upward, followed by long spears of fire and bayonets of flame—and then, with a glad burst of awakening light, the sun himself—and immediately there leaped into splendid prominence the fringed and fretted mountain-ridges, the regimental lines of houses, and the hues of shrub and tree. How dark was the night! How glorious in its metamorphosing power the bright effulgence of the day! Day unto day uttereth speech. We can understand that. But how can the night reveal anything?

Yet what knowledge of beauty is revealed by the night if we have but an eye to see it! Opie, the great artist, was busily engaged on a landscape when interrupted by the exclamation of a lady visitor. "How beautiful!—and yet I have never seen the like in the real—such beautiful tints!" "Ah, madam," said the artist, "don't you wish you could see them?" Much as the day reveals, much also does it conceal. Forth at night-time do I go, and the heavens are one mass of spangled beauty. Sirius flames like a sun; the planets are aglare with light; and softly gleams Alpha Lyra, Arcturus, and a million others. Forth I go at day, but not one do I see. They are still there, but the day obscures them. I have walked abroad at eventide, when the twilight has draped the earth and from blades of grass, fence-corners, amidst the orchard darkness there are thousands of flaming torches, some flitting, some solitarily burning. The glow-worms and the fireflies have lit their lanterns. They are there in the day but the day eclipses them. Old ocean is glorious in a storm, but never more beautiful than at night. I stood on deck one night when a boy. The great ship's lantern, five feet in height, had been swung up to the foremast. I stood in the bow, but nothing could I see over the opaque blackness of waters—save a faint patch of wave, brightened for a moment by the lantern flame, then receding into gloom. Suddenly above the eastern horizon appeared a faint line of light, that broadened and mounted higher until the round moon rested lightly on the crest of the watery distance, and what a splendor its limpid light spread over the former dark scene! A pathway of silver from the horizon to our steamer; and as it mounted the old ocean was transformed into a lake of molten metal. It took the night to reveal it.

Much of your life is cast in the night—sorrow, reverses, sickness, afflictions. May not the logic of the thing be in the scenes before mentioned. In the full glare of day the beauty of the things that abide are entombed from vision. How little of God's providence, love and favor would we perceive were it not for the night? Some one mentions two pictures in a sleeping apartment. The one marked evening presents dozens of baby faces—but how peevish, fretful, cross! It was day that wrought that. The other, marked morning, contained the same faces, but transformed into beautiful laughing cherubs with the joylight dancing in their eyes. The night had changed that. True is it that

> "Beautiful lives are those that go
> Through lowliest paths if God wills so,"

and they are beautified by the process.

And even more, for there is knowledge of power that comes not save with the night. Prior to the appearance of man there was a period when abundance of rain and floods of sunshine generated the most gigantic mass of vegetation the world has ever seen. America was a colossal jungle-growth. But what a waste had there been no change! Then came earthquakes and a settling of the soil, and thousands of feet of lumber were buried under rock and soil; and to-day, after countless ages, forth goes the miner to excavate the coal of the earth into which the vegetation of former days had been changed by the night of its entombment. Night brought power. The gold must be heated, fused by subterranean fires and concealed in fissures ere it is fit to be mined. The pearl must sleep in the oyster ere it becomes the precious article of adornment. In human life—the same logic. Whence obtained Jesus the strength to stand before Pilate save in the night of Gethsemane? "Pilgrim's Progress," delight of the small boy, comfort of the mature, would never have been published had it not been for the night of Bedford gaol. Milton would never have written "Paradise Lost" had it not been for the night of blindness. Given the night of poverty, few friends, many enemies, Garrison became a hero in the evolution of a race. And so Lincoln comes from the backwoods and Columbus from the night of the slums of Genoa. Night! How great is the knowledge of power it reveals to us! Great powers in you, but in a lethargic state, in the realms of dormancy! They cannot be awakened to life by day. Night comes that you and the world may know them. Even more. With continual daylight power dies. On the Thames embankment are numerous trees kept in good condition by the park commissioners. But there was a curious thing noticed in one section. The trees planted there always died. There were the same fertilizers and the same care—but they died. The shrewd commissioners ascertained the cause. Nearby were a number of arc-lights that kept the section flooded with the brilliancy of day. The trees needed night, and not having it, they died. Here is an inference most potent to the Christian soul.

Beauty and power revealed and developed by night! What else? Truth. Surely a mistake, you say, for it is in the day that truth prevails and grows. It is conversely true that the best flourishes and is revealed by the night. Night after night revealeth knowledge of truth. You are getting a photograph taken at the gallery. The picture is taken, and instantly the artist shrouds the plate in a dark mantle and hurries it into the dark room for the development of what it ought to reveal. There the truth of every lineament is brought out. So, too, with truth in the world. You will know it by the night rather than by the day. You will know your friends by the night, not by the day. You will know the truths of God and the future not by the day, but by the night. We are dependent beings, but we never realize it before the night comes and we are compelled to lean upon the God of Israel.

And shall it not be so—the same philosophy applied—in the great night of death? Is this latter something peculiarly unique? Is there in it not some denouement of purpose? There is no inconclusiveness here any more than in the other cases mentioned. What is it for? Why does it come? Is it not that we may have more knowledge of beauty of soul, of innate power, of truth divine? Aye! Even then it will be true that night unto night revealeth knowledge and that knowledge for our everlasting good.

Watsontown, Pa.

Our Young Lutherans

INTERNATIONAL SUNDAY-SCHOOL LESSON

First Quarter: Lesson IX. March 2, 1913

God's Covenant with Abraham

Golden Text: "He is faithful that promised." Heb. x. 23

Lesson Text: Gen. xv. 1–18

COMMENTS BY R. W. HUFFORD, D. D.

"He is faithful that promised." This does not seem to be too much to say about God—that he is faithful and keeps his promises. It is not too much to say about a good man. There is many a man whose word we do not question. When he makes a promise we fully expect him to keep it. We should not have less faith in God than we have in a good man.

In the lesson before us we have some of God's promises to Abram, the methods used to arouse and develop Abram's faith, and the results that followed.

I. God's Promises to Abram

The first promise was that Abram should have the land of Canaan to which he had come. The second was that his descendants should be many and should occupy the country after Abram's time. The third promise was concerning Abram himself—that he should live "to good old age and go to his father in peace."

1. "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land." This has a familiar sound. Indeed, it may sometimes seem to us that there is a good deal of repetition in these promises and teachings of the Lord to Abram. This is undoubtedly true; and undoubtedly this is the method of the earliest Scriptures and of the latest; both of the Old Testament and the New.

"It is line upon line and precept upon precept, here a little and there a little." The needs of Abram in that early day were much the same as our needs in these later days. One telling was not enough, not nearly enough. It never is in teaching; and we shall miss a very important purpose in this sketch of Abram's life if we overlook the fact that God was teaching him, and preparing him for his high calling. It was easier to have the country ready for Abram than to have Abram ready for the country; as it is easier, we suspect, to have heaven ready for its occupant than to have the soul ready for heaven.

No one ever had a better right to an earthly home than Abram had to the land of Canaan. It was his by the covenant of God, to whom all things belong. We are to remember, however, that there was a condition set forth in the words of a former lesson—namely, that Abram was to be a "blessing." This was Abram's part of the covenant. He must live so as to improve the country and make it better to live in, or he would lose his right to it even as the Canaanites had done before him.

"Look now toward heaven and tell (count) the stars if thou be able to number them: so shall thy seed be." Few things appeal to the imagination and help the mind and heart so much as a look toward heaven on a still clear night. One is humbled as in the presence of the Almighty, and thought runs too deep for speech. On such a night—it may be on many such nights—as Abram walked out among his herds and flocks, the Spirit prompted him to look up and afar off. Already advanced in years, he meditated on the mysteries of God's dealings with him, and the promise not yet fulfilled. No son was yet in his household to inherit his possessions, but the stars in their courses were testifying to him that their Maker would not fail to keep his covenant. "And he believed in the Lord and it was accounted to him for righteousness."

"Believed." This is the first time the word occurs in the Bible, though it is found many times hereafter, and fills a place of immeasurable importance. The word means "to remain steadfast"; and that is what Abram did. He remained steadfast in the Lord—steadfast in purpose to stay in Canaan and do God's will, trusting in the divine goodness and wisdom rather than in his own. And this belief, this steadfastness, was "accounted to him for righteousness."

Nor is there anything strange in this, no sort of pretence of being something that he was not. This "steadfastness in the Lord" gave assurance from the human side that in due time, in spite of blunders and mistakes and sins, Abram would be a truly righteous man. In the meantime the Lord took Abram's word for the deed, his sowing of the seed for the harvest that was certain to come, his "belief" for the righteousness that would at last cause him "to shine forth as the sun in the kingdom of the Father."

Three times this verse about "the belief that was accounted for righteousness" is quoted in the New Testament. The apostles Paul and James, often thought to be far apart in their views, come together here (Rom. iv. 3; Gal. iii. 6; James ii. 23).

II. Abram Wanting to Know

"And he said, Lord God, whereby shall I know that I shall inherit it?" Abram wanted to *know*. He believed enough, and strongly enough, to make him a child of God and a righteous man, but not enough fully to satisfy himself. He has been an example of faith to the world for forty centuries; but, had it pleased the Lord to grant it, he would have been glad just then to have his faith lose itself in sight.

Among other things, this shows concerning Abram, the man of long ago, how closely he was related to some of us. There are times when we should like to *know* concerning some things we believe—not many things, probably, only a few. With Abram it was only one, and that not the life beyond the grave, but his own life and the lives of his people in the earthly Canaan, west of the Jordan.

We think that Abram did not pass his days and nights in the spirit of questioning unrest. It was not at all the mood of his life. Only there were times when he wished he might know. But, as a rule, he went about the business of this life with a brave heart and cheerful face, learning from his own mistakes and trusting in the Lord. He was a good sort of man to have in the world, about as good as the world ever knows.

The religious ceremonial of offering the sacrifice of the heifer and the goat and the ram and the birds was in keeping with the custom of Abram's life. He did not forget the altar and the place of worship. In this instance, the sacrifice was associated with the renewal of the covenant, and the signs used in human covenants were consecrated to a higher use. God makes use of methods and ceremonies that are not too high for men to profit by them.

We think that after this act-worship, and the vision of the night with its mystery, and the glimpse of the varied history of his people, and the thought of his own death, certain to come in God's own time and way, the question about his inheritance in this world did not trouble him much. He could leave all things in the hands of the Lord. Isaac's birth, twelve or fifteen years later, when Abram was almost a hundred years old, answered his question, and from the human standpoint enabled him to *know* how he was to inherit the land.

Reading, Pa.

YOUNG PEOPLE'S PRAYER-MEETING

Bible Study

Topic for March 2, 1913. The Ideal Christian. III. His Practical Service. Matt. v. 13–16. (Consecration Meeting)

BY REV. J. B. GUINEY

I. The ideal Christian is one who loves the Lord Jesus and his brother. Mark xii. 29-33; 1 Cor. viii. 3; 1 John iv. 19; Prov. x. 12; Gal. v. 13, 14.

II. To be an ideal Christian one must testify for Jesus. Acts i. 8; Acts v. 32.

III. We are to thank God and praise him. Ps. c. 4; Isa. xlviii. 20; Col. iii. 15, 17; Heb. xiii. 15.

IV. To be an ideal Christian one must pray much. Eph. iii. 14-18; 1 Thess. iii. 10-13; 2 Thess. i. 11; Isa. lxii. 1.

V. The ideal Christian obeys God. 1 Thess. v. 15; 2 Thess. iii. 4; 1 Tim. v. 25; 1 Tim. vi. 14, 18.

VI. We are to be shining lights. Matt. v. 16; Eph. v. 3-14.

VII. Likeness to God and Christ will bring true service. Matt. v. 48; Matt. xi. 29; John xiii. 15; Gal. iv. 19; Rom. xv. 2-5.

Montoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS

Seed Thoughts

Sunday, March 2. Topic—The Ideal Christian. III. His Practical Service. Matt. v. 13–16. (Consecration Meeting)

BY REV. P. A. HEILMAN, D. D.

The religion of Christ is the most practical thing in the world. It reaches down into all the minute details of life. It goes to bed with us at night; it gets up with us in the morning, and goes with us all day. We walk constantly by faith. It sets before us a practical model, by which we may test our lives. Jesus was one of the most practical of men. Not a dreamer, but a natural man, inspired of God. In all points like us, as well as in all points tempted like us. No kind of honest life in which we may not find the footsteps of Jesus.

Jesus was a practical man. He was an obedient son, subject to his parents as long as he was a son. He was a busy man, a tradesman, following an honest occupation—a carpenter. He was a religious man, beginning his religious life at eight days, and becoming a member of the synagogue when twelve years of age. "He left us an example."

Christ's service a help. The service and worship of Christ does not interfere with any honest occupation. Sometimes even Christian duties conflict. The active Christian finds so much to do, that he must choose between duties. Our calling sometimes interferes with our service, but our religion never interferes with our service. It is always a help, never a hindrance. Every business man would rather have a Christian employee than one who has no regard for Christianity.

Every life should have a plan. No one would think of building a house without a plan. Is not a human life more important than the house we eat and sleep in? Every young person ought to decide early in life what calling he will follow, then faithfully and persistently adhere to that plan until the end of life.

Specialties the order of the day. No medical practitioner now, in the large centers at least, attempts to carry on a regular practice. There are specialists for the eye, the ear, the throat, the internal organs; specialists in children's diseases, in surgery, etc., etc. For the best results we go to the man who has made a study of his particular subject. It is as true spiritually. You would not go to a college professor for pastoral advice; nor to a Young Men's Christian Association for theological training. Study your own talents and see what the Lord has fitted you to do.

What practical things is your society doing? How many sick visited, poor helped, wanderers restored? Let the committees answer.

Baltimore, Md.

Bible Readings

M., Feb. 24. Testifying. Acts i. 6-11.
T., Feb. 25. Shining lives. Eph. v. 3-14.
W., Feb. 26. Serving the poor. Matt. xix. 16-22.
T., Feb. 27. Leavening the nation. Rom. xiii. 1-10.
F., Feb. 28. Serving the church. Acts vi. 1-7.
S., Mar. 1. Serving the lost. Matt. ix. 32-38.
Sun., Mar. 2. Topic—The Ideal Christian. III. His Practical Service. Matt. v. 13-16. (Consecration meeting.)

LUTHER LEAGUE TOPICS

March 2, 1913. John xv. 13–17. Not Servants, but Friends

BY REV. C. R. TROWBRIDGE

The word translated "servants" in the text is literally "bond-servants," that is, slaves. From very early times the condition described by the term slave was one that had few compensations, small hopes, little prospects of betterment. True, under Jewish influences, the servant in the family enjoyed certain privileges, but in the age of the early Christian Church, and later, the condition of the slaves was more often wretched than not. To be a servant was to be looked down upon, to be treated as an inferior, to have few rights, and those few grudgingly granted. As an example of this, in more modern times, we have only to consider the slaves of the period preceding the Civil War in our own country.

Jesus changed this, in his own day, and for all time, and by his wonderful scheme of redemption placed all men, of whatever condition, on the same level. He abolished the artificial distinctions that obtained between men, and raised them from bondage to friendship, from abject slavery to the equality of free men. He called his disciples not servants but friends.

Note the characteristics of this new condition brought about by Jesus.

(1) It is marked by an increase of knowledge (vs. 15). All knowledge is not good; some is positively evil, and we are better off if we do not have it. Examples are numerous. But this sort is good, and only good, for it includes more than merely human wisdom. Jesus imparts to his friends that which he has received from his Father. It is not difficult to understand his meaning when we recall his character, his mission, his purpose. What the Son has received he passes on to his friends. As the friends of Christ, we have the limitless store-house of divine knowledge to draw from. How this lightens the darkness of life's path with its dangers and doubts.

(2) There is also understanding (vs. 15). "The servant knoweth not what his lord doeth." The inference is clear that Christ's friends *do* know and understand. Knowledge that is not understood by him who has it is of little value or help.

(3) This new relationship is marked by a similarity of interest and work. Rarely is a mere slave inspired by a feeling of interest in what he is told to do. But between Christ and his friends exists a bond of common interest and work that is sweet and helpful.

(4) The highest and best feature of the relationship is love. "We love him because he first loved us."

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be." *Easton, Pa.*

Luther League Daily Bible Readings—February 24 March 1

Monday: John ix. 1-12—"I Am the Light of the World."
Tuesday: John ix. 13-41—"Lord, I Believe."
Wednesday: John x. 1-18—"I Am the Good Shepherd."
Thursday: John x. 19-42—"I and the Father are One."
Friday: John xi. 1-21—"I Am the Resurrection and the Life."
Saturday: John xi. 28-57—"Jesus Wept."

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FRIDAY, FEBRUARY 21, 1913

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

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THE TRAGEDY OF THE FAR SOUTH

As we read the pathetic account of the death of Captain Robert Falcon Scott and the four men who went with him to the South Pole, preceded by incredible hardships and suffering, our first question naturally is, Was it worth while: to what purpose was this waste of life?

Precisely what material results might be expected to follow the discovery of the South Pole, achieved by the intrepid Englishman just one month and one day after the Norwegian explorer, Captain Roald Amundsen, had succeeded in his quest of the same goal, it would be difficult to say. It may have some value for theoretical science. It may add some items to the world's stock of information. Meteorologists may learn a few new facts about antarctic atmospheric conditions. Geographers may chart more accurately the limits of seas and lands in regions destined to be forever desolate and uninhabited. A little more light may be thrown on the movement of ocean currents. But it is not likely that the course of human affairs will be changed in any material way by the fact that two men, each with a few companions, have stood at the bottom of the world, as Peary has stood at its top. Following in their tracks, others from time to time may repeat their feat, but even the confirmed globe-trotter, in search of new sensations, will feel little temptation to make the experiment, for the difficulties and perils that have baffled so many explorers for centuries are inveterate. All that can reasonably be expected is that at long intervals one and another hardy spirit, profiting by the experience of these first successful pioneers, may make the dash and return.

What is Gained?

The gain seems wholly incommensurate with the vast expenditure — the sufferings endured, the lives and treasure sacrificed. And yet the search has simply been one form of the noble response which the human spirit has ever made to the challenge of nature to wrest from her her secrets. The value of the results is not to be estimated solely by the worth of the secrets themselves. In one of his volumes Dr. Watkinson quotes this sentence from Seeley's "The Expansion of England," concerning early English exploration: "Our explorers, naturally but unfortunately, turned their attention to the Polar regions, and so discovered nothing but frozen oceans, while their rivals (Spanish and Portuguese) were making a triumphal progress on from island unto island at the gateways of the sun." On which Dr. Watkinson's comment is: "Is that the whole truth? Certainly no gold-mines, precious stones, spices or orchids are found in these frozen regions; yet we cannot be blind to the fact that our national adventure there through many generations has proved a splendid discipline. In the end the explorers who dared the Polar night discovered something more than frozen oceans: they secured everything, even the glorious lands at the gateways to the sun." In other words, this human passion for achievement for its own sake, for the sense of mastery that follows the conquest of difficulties and perils, reacts powerfully in fostering the instinct for stern things and keeping alive the adventurous spirit on which the continued progress of the race depends. There is a fable of an old man who told his sons to dig through his field for a treasure that had been buried there. They found no treasure, but they were changed from dandled, ease-loving youths into stalwart, well-muscled men. So the struggle to extort from nature her secrets, the campaigns and voyages that have implied a challenge to meet and overcome incredible hardships and dangers, have been and are a discipline of the highest value. They have been a spur to man's ambitions, have toughened and developed his intellect, aroused his inventive faculties and converted latent capacities into actual ones.

Heroes

There is something to kindle the dullest mind and quicken the most sluggish pulse in Captain Scott's entries in his diary, found when the rescue party came upon the dead bodies of himself and two of his companions. Differences of rank in the little company had been swallowed up in a common and equal heroism. No knightlier, more chivalrous act was ever performed than that of Captain Oates, of the Sixth Inniskillen Dragoons. Frost-bitten, suffering, knowing that his death was approaching, and fearful lest the sight of his dead body might distress or unnerve the rest, he went forth from the tent into the blizzard to fall somewhere in the desolate expanse, simply saying, "I am going outside and may be some time." "We knew that Oates was walking to his death," the entry reads, "but though we tried to dissuade him, we knew it was the act of a brave man and an English gentleman." As Captain Scott saw that his own end was near he wrote with stiff and frozen fingers his last message to the world. As calmly as though it were an ordinary document he was composing, he sketched the series of unavoidable misfortunes that had brought disaster, and then added: "For my own sake I do not regret this journey, which has shown that Englishmen can endure hardship, help one another, and meet death with as great a fortitude as ever in the past. We took risks. We knew we took them. Things have come out against us, and therefore we have no cause for complaint but bow to the will of Providence, determined still to do our best to the last." His only concern was for those who would be left desolate and unprovided for, and his final appeal to his countrymen was in their behalf—an appeal which has fallen on responsive hearts.

Are mercenary motives the only ones that in the last analysis tempt men to quit the primrose paths for steep and rugged ways? Must there be some distinctly material and utilitarian end to be served? It is often so affirmed. The old taunt aimed at Job, that men do not serve God for naught, is paraphrased and wid-

ened into the cynical question, "Will men do anything that is hard and dangerous without expecting personal gain from it?" The question is answered afresh whenever the world sees men devoting time, talents, money and life itself for the realization of an idea. The names of Peary, Amundsen and Scott are guaranteed a perpetual remembrance indeed. But this is something different from and higher than the lust for material gain. If the desire for this sort of fame be an infirmity, it is at least "the last infirmity of a noble mind"—far removed from the grossness that cares for nothing but sensuous rewards. It is good for the world to feel and answer the appeal of the simple heroic as it comes in the exploits of men who scorn the delights of ease and court dangers, and even death itself, in pursuit of some great idea.

NOW FOR SIX HUNDRED

We refer to the Honor Roll. Five hundred of our General Synod congregations are already listed in it, that grand total having been reached last week when the Smicksburg, Pa., charge was added.

About six years have elapsed since the OBSERVER first began to print in column the names of churches that increased the pastor's salary. The name "Honor Roll" was chosen advisedly. It characterizes properly and rightly the congregations that qualify themselves for a place in the list. They deserve to be held in honor for their responsiveness to the duty of making more adequate provision for the support and well-being of those who minister to them in sacred things. It is highly creditable to the General Synod that nearly a hundred churches have been added to the roll each year, some of them entering their names more than once, since the first increase in pastor's salary was followed by a second, and, in a few cases, by a third.

As we said on a previous occasion, in speaking of this matter, when we began to print this roll it was with the idea of carrying it until a hundred churches had been catalogued. But by the time the first hundred was completed, interest in the movement had so increased that we were encouraged to try for a second hundred. The same reason, reinforced by the success the effort had been meeting hitherto, prompted the attempt to carry the number to three hundred, then to four, then to five. But even now we can see no reason why we should rest satisfied. On the contrary, we are encouraged to go ahead. The appearance of this roll week by week has been a reminder of duty whereby congregations have provoked one another to good works. Much has been done to make the lot of our pastors more comfortable and their work more efficient, but much remains to be done. The relief that has come to some of them has not come to all. Many of them are still struggling with the problem of inadequate support. While approximately one-third of our congregations have increased the pastor's salary, two-thirds of them have done nothing in the matter during the last five years. They have been years in which there has been a steady advance in the cost of living, so that where the salary has been stationary during all this period the pastor is more straitened than he was five years ago, because the purchasing power of what he receives is less.

The subject is one which pastors shrink from pressing on the attention of their congregations. They plead for increased giving to the benevolences of the Church. They urge the claims of this object and that. But they are slow to speak of their own necessities and of the right of the preacher to a living wage, with a margin that it will enable him, by the practice of economy, to put aside a little each year for coming days of disability or old age. What they hesitate to say in their own behalf we would like to say for them. The chief trouble here, as Dr. Jefferson says in effect in one of our contemporaries, is not so much penuriousness as simple inconsiderateness. The people do not think. "What is everybody's business is nobody's business, and the result is that many a church is treating its minister shabbily when not a man in the church has the least intentjon of doing anything mean."

How it Can be Done

If members of church councils will suffer a word of exhortation, it is to this effect: This plea which we are making will probably come under the eye of your pastor, though he will not be likely to speak to you about it. But he will know that you have read it, and he will believe, as we do, that all that is needed is that you be reminded of a neglected duty, and he will hopefully look to you to take the initiative. Do not disappoint him. Get together quietly when he is not by, and prepare a pleasant surprise for him. It has perplexed and depressed him to see church after church take its place on the Honor Roll, while his own people whom he serves in the gospel with warm affection and devotion, and who seem to esteem and love him in return, have never thought to show their regard and appreciation in this practical way. The increase that will mean so much to him will not be a really appreciable addition to the burden of the congregation. Distributed among so many, the amount fixed upon can be raised without any one seriously feeling it. All that is required is a little leadership. Even the chronic "pull-backs" and habitual grumblers will yield to tactful management, feeling more than half ashamed of themselves when they measure their petty humors against the appreciation of the pastor which larger-minded persons and the recognized leaders of the congregation are intent on expressing in a substantial way.

It Will Pay

No doubt, to do right because it is right is to act on a higher ethical level than to do right for the sake of the reward. But as a matter of fact, there is always a blessing connected with the doing of a duty. It will be so in this case emphatically. Your pastor may be giving you the best services now of which he is capable. But his capability is limited by the circumstances under which he must work. If these are cramping, if he is fretted with anxiety about his worldly affairs, if his salary does not permit him to buy the books he needs, and if he is without the encouragement he would feel if he were given the tangible evidence of appreciation which other churches are giving to their pastors, he may be doing the best he can under the circumstances. But change the circumstances, and he will do far better. You will never get the same results from a disheartened, dispirited pastor that you will from one whose mind is freed from unnecessary anxiety, whose spirit is glad and on whose library-shelves and table is the literature which he needs if he is to be thoroughly furnished for his work. Therefore, we say to the councilmen of our churches that have neglected to consider the question of the pastor's salary: See to it that your church is entered on the Honor Roll, for in doing good you will receive good.

—One way to rejoice always is to pray always; to give thanks for little things. No one beginning the day by thanking God for the light that breaks into the bed-chamber, and for the fresh morning air, and for eight hours of rest, and for water to wash in, and keeping that up, will go down to breakfast doleful and discouraged. Spirit-filled people are always sunny people. Every groan and sigh and complaint and doubt and unfaithfulness is an ice-blanket to the spirit of rejoicing.—Our Messenger.

Chinese Testimony to Missions

A writer in "The Continent" says that apropos of what Lord Charles Beresford calls "the break-up of China" today, the following true story may be very much to the point indeed. A certain eminent son of Wisconsin, who has been in more than one spot on the globe's surface where but two or three hardy white men have ever ventured, and whose books are accordingly known and quoted the world over, had an experience some little time ago which, as he himself frankly says, converted him.

Formerly a professor of the not uncommon creed that whatever religion any people have is "good enough for them" and that there is no reason why the tenets of Christianity should be substituted therefor, he found himself in China recently, and was granted an audience with one of the two or three men who are known to world statesmen as "the brains of China of to-day and to-morrow."

The proper intercourse of honorific greetings was followed by eager questions as to the state of China, and finally the traveler asked what, in the mind of the distinguished Chinese, was the principal need of China to-day.

Instantly came the simple answer, "Christianity, of course."

"You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course'?"

"Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mention, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance. We have gold mines in inner China of which I know well, and which would make your Klondike look, as you say, 'like 30 cents.' It is gold which is easy to work. But we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and every other official, little and big, would, as you say, 'get his,' too, and when we reached the coast we would have no gold at all—and would be lucky if we still had the boats! No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper cash invested in China. They are all invested in American securities—because America is a Christian country, and that is the only kind of country where an investment is ever safe!"

In telling the story the traveler added: "I don't quite know whether I was a Christian when I went to China—but I know I was one after that talk!"

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Chinese Bible in Roman Type

Both Japan and China are recognizing the impracticability for practical modern purposes of their old ideographs, and the need of a more simple and phonetic alphabet. In Japan there is already a partial use of the Roman alphabet, following the European example of Germany, where it has been largely substituted for the old German text. Now the American Bible Society has issued a "Romanized" edition of the entire Bible in the Hinghwa dialect, used in the Fuhkien Province, China. The account of it says that the book has an explanatory "Foreword" in English. The translation was made by four Chinese scholars under the direction of Rev. William N. Brewster, and is put on sale by the Society at about one-fifth of the cost of publishing. A striking proof that the Bible finds an open door in the new China comes from Hunan Province, where one of the Society's superintendents is making a careful canvass of the business houses in Changsha, the capital city of the province. He finds that not more than one in thirty of the business houses declines to purchase copies of the Scriptures. The adoption of the Roman type in the printing of the Scriptures will have far-reaching results, and will demonstrate the practicability of the alphabet for Oriental needs, and incidentally it will make the language of China far more accessible to Westerners. But the inevitable result, so far as China herself is concerned, will be the passing of the old Chinese classics, except as they may be reproduced in the new dress. Learning to read the old ideograph was a task in itself, and the rising generation, finding the things necessary for a modern education accessible to them in the new form, will not be willing to spend the time necessary to learn to read what they will come to recognize as antiquated lore.

—

Remarkable Discovery, if True

The "Record of Christian Work" quotes a Mr. Idelsohn, of Jerusalem, as having come across, at the Wailing Wall—that gathering-place of the Jews from all corners of the earth—certain Aramaic-speaking Jews, of whose existence nothing until now has been known. Further inquiry has elicited the fact that on the left bank of the Tigris, twelve days north of Bagdad, scattered in villages and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition, they have lived here since the destruction of the First Temple, and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue, Aramaic, which our Lord himself spoke and which was the colloquial of the whole region east of the Mediterranean. It was blotted out by the language of Islam, but in this sea of Arabic, one little island of the ancient speech has remained to the twentieth century.

It seems almost incredible that such a community could have existed in so comparatively well known a quarter without attracting attention before this. If the report proves to be true, it would seem that the colony would be a mine of richest treasure for the critic and archæologist—providing always that the amount of contact between the people dwelling there and the people of Jerusalem could be determined. The first question of interest would be as to their canon of the Scriptures, and how it agrees with that of Judea. We hope for some further word.

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Illinois Report on the Growth of Divorce

"The Advance" reports that the Illinois commission on uniform marriage and divorce laws declared divorce to be the greatest menace to the nation. The commission voted to adopt a report declaring federal control of marriage and divorce as the only adequate solution of the problem. The most striking portion of the indictment of divorce drawn up by the committee follows: "The divorce evil, by its rapid and widespread growth in the United States, has become a danger so deadly that it threatens not only the moral health, but the very life of the nation. Within the last fifty years divorce has increased, on an average, more than three and one-third times as fast as the population. In the year 1912 it may safely be said that 100,000 divorces were granted. It is conservative to say that 100,000 children, mostly under ten years of age, were made divorce orphans, being deprived of one or both of their parents, and that 2,000,000 homes, actual or potential, were wrecked hopelessly and as utterly wiped out as by an infinite con-

flagration." The recommendation of the committee was: "The law, whatever else happens, must stand for the home—teaching its sanctity, insisting upon its preservation—so that side by side with the uniform divorce law must be a uniform marriage law. To this end a uniform federal law on marriage and divorce must be demanded, based on an amendment to the federal Constitution and valid anywhere. We should at once secure the framing of these uniform laws and ask the legislatures of our states to petition Congress for an amendment of the Constitution along the lines of the law submitted."

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The Army for the Canal

The average American is more than startled when he reads that Colonel Goethals has declared that a standing force of 25,000 men will be necessary at all times in the Canal Zone. If that is so, it would seem as though our new canal is going to be a very serious problem with us after all, and a problem that will have only been begun when the engineering difficulties have been vanquished. This being everlastingly prepared to go to war, as though the whole world was waiting for an opportunity to fly at our national throat, no longer has the glamor that it used to have. The canal was formerly promised as an economy, in making possible the protection of our seaboard by smaller fleets. Then came the question of fortifying the canal, which seemed reasonable. Now there comes the demand for an army as large as the entire standing army before the Spanish war—an army that, in its turn, would have to be protected by a large fleet, lest it be cut off from its base of supplies and starved into submission by such foreign foe as might threaten it. It does not look like a good business proposition. Better neutralize the whole canal, having the international pledge that war shall not invade it and that it shall not be harmed in war, and run the risk of possible inconvenience through its use by an enemy, than to spend the hundreds of millions that the army would cost in the years to follow.

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Invention to be Desired

Some inventions are of questionable use to humanity, and yet lead to other things which are the greatest boons. Some time ago Mr. Hiram Percy Maxim invented a "silencer" for firearms, which, while it has its good points, still is likely to be of more use to criminals than in a legitimate way. It has put the inventor, however, on the track of something that, if realized, will be one of the greatest blessings that has come to suffering humanity. Mr. Maxim announces that he is working on a silencer by which it will be possible to eliminate sound from sick-rooms, hospitals, hotels and other places where quiet is desirable. According to the inventor, the device, which will be perfected within five years, will deflect sound as a screen stops the rays of light. Its principle is based on the use of parabolic mirrors, and will be actualized in an instrument which can be placed between the source of sound and the person to be protected, so that it would be possible for an invalid to sleep in perfect peace next to a boiler factory. He is also at work on a silencer for locomotive exhausts, safety-valves and stationary engines, and as soon as the first named is perfected a bill will be presented in the legislature of a large state to compel its adoption by the railroads.

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Lynchings in 1912

An exchange says: "It is a shame that we should have to feel that it is a matter for congratulation when the statistics on lynchings for the year just closed show a total of only 52. We should rather regard it as an impeachment of our civilization that it is as much as 52. And yet this is the smallest number of lynchings in any year since records have been kept, except 1907, when there was one less. The most shameful record was in 1894, when the total was 190. We are sorry that the South still leads in this sorry business, though we are glad to know that Tennessee has only one to its discredit. Georgia stands at the head of this roll of dishonor, with a record of 14. Only two white men were lynched, and one of these by the convicts of the Wyoming penitentiary. In a majority of the cases the unmentionable crime furnished the excuse for the crime of the mob. Reforms in the criminal practice, whereby certain and swift justice should be meted out to such offenders according to the due forms of law would go far toward remedying this evil. But before the evil can be eradicated the penalties of the law must also be enforced against those who murder in mobs."

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China in the Van

With her old conservatism broken down, there seems to be nothing new that China is not ready to adopt. President Yuan Shi Kai, on the suggestion of his French military adviser, Major Prissaud Desmailles, has decided upon the organization of an aerial fleet of most modern and efficient character. All Chinese staff officers will be required to pass through the aviation school, either as pilots or observers, and a series of competitions is being arranged for 1914 to which all aeroplane constructors will be invited to send machines. The organization of the service is to be entrusted to French officers. The dispatch making report of the plan says that the Chinese government is anxious to have a great fleet of aeroplanes, and that in times of peace this new arm of the service will be employed in police duty throughout the empire—a distinct innovation with the Chinese, and one capable of very practical development.

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Official Relations Between Spain and the Vatican Resumed

Since the summer of 1910 the post of Spanish Ambassador to the Vatican has been vacant. At that time Senor Canalejas held the reins in Spain, and the break came in connection with his policy toward the religious orders and the enforcement of the Concordat. The assassination of Canalejas has ushered in a new régime, which, while it promises greater religious freedom even than the last, still seeks more harmonious relations with the Vatican, and the Vatican apparently has been ready to meet the advances half way. The post of Ambassador has been re-established and the new incumbent has been officially received with notable honors. What effect the new relations will have upon the announced policy of religious freedom remains to be seen, but they certainly will not tend to any enlarging of the program.

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"Arson Trust" in New York

There seems to be absolutely no doubt that there has been what has been termed an "arson trust" in New York, through which fires of mysterious origin could be had at so much per fire. The head of the system has been discovered and has confessed to the very lucrative trade which he enjoyed. This "trust" gave the New York fire department more work than in any previous year in its history. Its annual report, just issued, shows that there were 15,633 fires in the city during 1912, as against 14,574 in 1911. The loss during the latter year, however, was less than for the previous year. The total loss for 1912 was $9,069,580, as compared with $12,069,580 in 1911. One-fourth of the total loss, the report says, was due to fires set for the purpose of defrauding the insurance companies.

—Never to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.—Amiel's Journal.

The Lutheran Observer

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Church News

CHANGES OF ADDRESS

Rev. W. S. Oberholtzer, from Albuquerque, New Mexico, to 416 South Logan street, Denver, Colo.

CHURCH BREVITIES

Rev. A. J. Houk, formerly of Perryville, has entered his new field as pastor of the North Mansfield, Ohio, charge.

The chorus and orchestra of Midland College, Atchison, Kans., gave a recital in St. Mark's Lutheran church on February 7th.

Rev. Charles A. Wilson, Ph. D., has entered the seventh year of his successful pastorate in the Third church at Louisville, Ky.

Rev. Otto E. Bregenzer, of Union Bridge, Md., has taken up his new work as pastor of Christ Lutheran church at Bridgeton, N. J.

As soon as the weather permits the building operation will begin for the new First church at Aspinwall, Pa., Rev. H. C. Reller, pastor.

St. James' church, Gettysburg, Pa., will have a place on the Honor Roll for an increase made in the salary of the pastor, Rev. J. B. Baker.

Rev. Edwin L. Tucker, of Rochester, N. Y., was chosen to act as the toastmaster at a dinner given to newsboys by the "Post Express."

A Ladies Aid Society has been organized for effective work in Mt. Olivet church of the Emsworth, Pa., charge, Rev. W. C. Mann, pastor.

Rev. W. W. Gulick celebrated his 90th birthday anniversary on February 15th. He is living at Clermont, N. Y., and enjoying measurably good health.

Friends of Prof. Alfred Hiller, D. D., of Hartwick Seminary, N. Y., called at his home on January 23d and presented him with $180 as a token of esteem.

Rev. Robert W. Woods received ten new members at the winter communion in the Church of the Redeemer, Homewood, Pittsburgh, Pa. The offering was $100.

Grace church at Elkhart, Ind., has shown appreciation of its active pastor, Rev. F. A. Dressel, by an increase in his salary and deserves a place on the Honor Roll.

At the annual banquet of the Lutheran Brotherhood of Western Pennsylvania, excellent addresses were made by Revs. A. J. Turkle, C. V. Sheatsley and H. E. Clare.

Rev. A. A. Marohn, a senior in Western Theological Seminary at Atchison, Kans., has accepted a call to Queen City, Mo., and will take charge after his graduation.

Rev. Edwin Dingman, pastor of the Lutheran church at Fayette, N. Y., has started a mission Sunday-school at Fayette Center and is meeting with encouraging success.

On February 16th the Trinity congregation at Kansas City, Kans., Rev. A. B. Shrader, pastor, had the joy of cremating a note and thus obliterating a part of its indebtedness.

Rev. William H. Brown, of the senior class in Gettysburg Theological Seminary, has accepted a call to Trinity church, Donora, Pa., and will take charge after graduation in May.

Rev. W. Blair Claney, pastor of the Smicksburg, Pa., charge, has been conducting special meetings in the Trade City church, which ended last Sunday with the communion service.

The Lutheran Sunday-school Association of Allegheny county, Pa., held a profitable convention on February 10th in the Church of the Redeemer, Pittsburgh, Rev. Robert W. Woods, pastor.

Grace Lutheran church, Wilkes-Barre, Pa., will be vacant after April 1st. Inquiries concerning the vacancy can be addressed to Mr. Albert Seymour, R. 323 S. Main street, Wilkes-Barre, Pa.

St. Matthew's church at Crafton, Pa., has been elevated and a nice Sunday-school room fitted up on the ground floor. Rev. M. E. McLinn has just closed the third successful year in this pastorate.

The Brotherhood of St. James' church, Pittsburgh, Pa., Rev. M. R. Hamsher, pastor, is giving a series of interesting and instructive lectures by prominent professional and business men of the city.

The corner-stone for the new hospital at Chirala, India, was laid on December 28th. Miss Mary E. Lowe and Rev. Dr. George Albrecht made the addresses. The new building is to cost about $12,000.

Rev. C. E. Berkey was installed as pastor of the Lutheran church at Upper Sandusky, Ohio, on February 2d by Rev. A. A. Hundley, D. D., president, and Rev. E. L. Spaid, secretary of the Wittenberg Synod.

St. John's Lutheran church of Ambler, Pa., Rev. L. F. M. Myers, pastor, is to be consecrated on Sunday, March 2d. The dedicatory sermon will be preached by Rev. H. H. Weber, D. D., General Secretary of Church Extension.

Rev. Stanley Haverly, of Glen Gardner, N. J., has been sorely bereaved by the death of both parents within a short time. In December he mourned the loss of his mother and on February 9th his father, Mr. Jacob S. Haverly, passed away.

The reports at the annual congregational meeting in Grace church, Pittsburgh, Pa., Rev. W. A. Hartman, pastor, included: 24 infant baptisms, 46 adult accessions, 12 marriages and 13 funerals. The total receipts for the year amounted to $5,761.53.

Rev. A. C. Miller, D. D., closed the sixth year of a successful pastorate in Trinity church at Louisville, Ky., and commemorated the anniversary on February 2d. Material growth and spiritual development in the congregation have marked the passing years.

A service memorial to Miss Frances E. Willard was held in the Lutheran church at Quincy, Ill., on February 16th, which was attended by the local Woman's Christian Temperance Union in a body. The service was conducted by the pastor, Rev. Edward P. Schueler, D. D.

The twentieth anniversary of the dedication of the Lutheran church of the Reformation, Baltimore, Md., Rev. Wm. E. Brown, pastor, will be celebrated on Sunday, May 4th, 1913. Rev. H. H. Weber, D. D., General Secretary of Church Extension will preach the jubilee sermon.

The Board of Church Extension has sent out sample copies of a very attractive service for use by the Sunday-schools on Easter. The songs by Annie F. Kready are appropriate and the music by Prof. U. H. Hershey is bright and will appeal to schools that enjoy rendering good music.

At the mid-winter communion in Grace mission, Dayton, Ohio, Rev. George G. Parker, pastor, the offering amounted to $44. Under the auspices of the Brotherhood, Dr. D. Frank Garland, pastor of the First church, gave a very interesting lecture on his recent trip through Europe.

Lenten services in Zion church, Lebanon, Pa., are attended by large audiences. A series of special sermons on "Life's Greatest Things" are being delivered by the pastor, Rev. William E. Stahler, D. D., and sacred music of the highest order is provided by the organist, Mr. Henry Siegrist and vocal soloists.

Rev. L. L. Sieber, D. D., of Gettysburg, Pa., has conducted three evangelistic meetings since January 1st, each one of which has resulted in a large number of renewals and conversions. He has preached every night since January 1st. His temperance work has been organized at the same time and is being strongly endorsed.

R. W. S.

Rev. W. S. Oberholtzer, pastor of St. Paul's English Lutheran church of Albuquerque, N. Mex., has accepted a call to Trinity, Barnitz Memorial, church of Denver, Colo., and will enter upon work in the new field the first Sunday in March. Trinity church has had splendid growth under the earnest ministry of Rev. Clarence N. Swihart, and her future is most encouraging. The last yearly report in January shows every department to be active and ready to do still more effective work.

EASTER SUNDAY

March 23, 1913

CHILDREN'S

Church Extension Day

DO NOT FORGET IT

OVER THE FIELD

Los Angeles, Cal.—Growth in membership and interest characterizes St. Mark's church, Rev. Jesse W. Ball, pastor. Rev. and Mrs. Ball were made the recipients of a handsome purse and other gifts at Christmas, in addition to a large advance in salary a few weeks previous. A Philathea Bible class was recently organized with 15 members, and is growing.

Board of Education Christmas Offering—Report 5.—To date, February 15, 1913, 642 Sunday-schools report offerings aggregating $12,655, an average of $19.71 per school. Over one hundred yet to report: Is *your* school one of these?

FREDERICK G. GOTWALD,
General Secretary.

York, Pa.—The general secretaries of the four Boards of Home Missions, Foreign Missions, Church Extension, and Board of Education met on Tuesday, February 11th, 1913, in the office of the Board of Church Extension. Rev. L. B. Wolf, D. D., presided, and Rev. H. H. Weber, D. D., acted as secretary. Matters of mutual interest were discussed and definite action taken on a number of important matters.

Gettysburg, Pa.—Rev. J. B. Baker, pastor of St. James' Lutheran church, is preaching a series of sermons on the Decalogue which are attracting large audiences. These sermons occupy the evening hour, and subjects relative to the Children of Israel at this period in their history are discussed at the morning service. The sermons are masterful, inspiring and practical, and the attention they are arousing is well deserved.

St. Paris, Ohio.—Evangelistic services are in progress in the Lutheran church, conducted by the pastor, Rev. Marion J. Mohler. The series of sermons are being heard by large congregations and the excellent singing is being greatly enjoyed. The services will be continued until February 23d. On Thursday evening Rev. W. L. Guard, of Urbana, preached a strong sermon. The sermons are effective, edifying, and appeal to the large audiences of eager hearers.

Homestead, Pa.—At the ninth annual congregational meeting in Messiah church, Rev. W. A. Berkey, pastor, encouraging reports were received from the various organizations. Fifty-one new members were received during the year. The Ladies' Aid Society raised $700, of which $500 was handed to the treasurer of the building fund. A new Bible class has been organized in the Sunday-school with more than fifty members. The interest is growing and the future is most promising. Plans are being made for holding services in the new church on Easter.

Reception to University Students.—A social organization in connection with the Y. M. C. A. of the University of Pennsylvania, in Philadelphia, brings together the Lutheran students on frequent occasions in different Lutheran churches of the city. On February 13th more than one hundred students gathered in the social hall of Temple Lutheran church, where they were delightfully entertained by the young ladies of the church. The pastor, Rev. A. Pohlman, and Rev. Wm. J. Miller, Jr., helped to welcome the young men. Affairs like this tie the boys more loyally to their own denomination.

Chicago, Ill.—Our Savior's church, Riverdale, Chicago, has now fully paid for its lots, with a surplus of several hundred dollars for the building fund. Plans for a new church to be erected in the spring are now being prepared. Rev. Geo. P. Kabele is serving this mission in connection with People's church, giving them an evening service, when the town hall being used is well filled at every service. Rev. Bruno Lederer supplied Sunday evening February 9th, when standing room was at a premium. In January there were more male than female communicants. Five new members have been received recently.

Altoona, Pa.—A largely attended Lincoln Memorial meeting was held in this city on February 12th and a deep interest was manifested in the exercises and addresses. Members of the Grand Army of the Republic and Union Veteran Legion were present. The vocal and instrumental music was furnished by the pupils of the grammar and high schools. Included in the addresses were the oration of the evening by Rev. A. E. Wagner, D. D., pastor of the Second Lutheran church, and an extemporaneous address by Rev. E. R. McCauley, D. D., pastor of Grace Lutheran church. The "Morning Tribune" editorially paid high compliment to both speakers.

Braddock, Pa.—The mid-winter communion in the First church, Rev. S. T. Himes, pastor, was largely attended. Two hundred and twenty-seven persons partook of the Lord's Supper. The offerings for the day amounted to $119, of which $36.27 was for benevolence. The annual congregational meeting was held last month and the church treasury showed a balance on hand with all bills paid and the church free from debt. Consideration is now being given to the erection of a new church and parsonage. The first annual banquet of the Brotherhood was held on January 27th and was an enjoyable affair. The president, Prof. D. H. Krise, acted as toastmaster, and the principal address was made by Rev. Robert W. Woods.

Oklahoma City, Okla.—Rev. Newton H. Royer, D. D., pastor of the First Lutheran church, has recovered from his serious illness and has assumed all his regular duties. The Christmas season was an encouraging one. The service by the children on Christmas night was well received by a large audience. A handsome leather couch, by the Ladies' Aid Society, and a large chair to match, by a family in the church, were placed in the study for the convalescing pastor. Numerous other gifts were received by Dr. and Mrs. Royer from the members and friends of the congregation.

At the communion service the first Sabbath in January seven members were received. At the annual congregational meeting the following week the reports from the various departments of the church were most encouraging. The Ladies' Aid Society contributed more than $900 toward the furnishing of the new church. During the year the members paid to all objects over $19,000.

Wooster, Ohio.—Zion Lutheran church, Rev. R. S. Bowers, pastor, is a bee-hive of activity at this time. The pastor has a splendid class of 35 catechumens. Lenten services are held each Wednesday evening with large attendance. The first three nights the pastor is speaking on "The Passion in Isaiah."

The congregation has under consideration an every-member canvass in the near future. The congregation both morning and evening fill the large auditorium. A splendid vested choir renders excellent music at all services. Three missionary societies continue to flourish. The Sunday-school averages an increase of about 25 per Sunday over the record of a year ago. A church-membership campaign is being carried on, and there is promise of an excellent accession at the Eastertide. In this city, where Calvinism is so thoroughly established, the Lutheran church is appreciated and flourishes.

The congregation is anxiously awaiting the installation of the new organ, which will be a three-manual organ containing the Harp Celeste. This organ will cost $3,000 and will be dedicated May 1, 1913.

New Florence, Pa.—On the evening of the 3d of February a number of the members of St. John's Lutheran church appeared in the parsonage to help the parson celebrate another anniversary of his birth. The anniversary of Rev. Spangler's birth comes on the 2d, which this year occurred on Sunday. On that day the pastor preached three times, and his last service was at Garfield at 7:30 o'clock p. m., from which he did not get back home till 10:30 at night. So these kind people had to come a day after the time. F. W. Roth, a member of the church council, seemed to be the leader. All had a jolly good time. The time was spent in singing and playing on the piano, and in a pleasant social way. One of the things that gave pleasure and merriment was the reflecting of post-cards and pictures from a large mirroscope upon a screen. The pastor and family were kindly remembered. Many gifts found their way into the parsonage. Some who could not be present in person sent their gifts. The pastor and family appreciate this kindness. To these kind friends we say, "Thank you! May God bless you!"

W. M. SPANGLER.

Loss of Appetite

Is loss of vitality, vigor or tone, and is often a forerunner of prostrating disease.

It is serious and especially so to people that must keep up and doing or get behindhand.

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HONOR ROLL

Churches That Have Increased Pastor's Salary

501. Grace church, Elkhart, Ind.
502. St. Mark's church, Los Angeles, Cal.
503. St. James' church, Gettysburg, Pa.
504. ———?

Hartwick Seminary, New York.—In view of the fact that the Board of Education had suggested that they would pay half of the expenses of putting a financial secretary in the field to work in the interest of the Seminary, it was decided to create the office of financial secretary, subject to the approval of the Board of Education, and also to elect a new professor to the theological faculty, whose subjects shall afterward be designated by mutual agreement. To such dual office the board of trustees elected the Rev. Frank Wolford, D. D., of Middleburg, N. Y. We regret that this cannot go into effect at once, but trust that the new year will bring this very important forward movement into full operation. We bespeak the active help of all for the larger Hartwick. X.

Jersey Shore, Pa. — Sunday, January 19th, was another happy day in St. John's Lutheran church. The mid-winter communion was observed with the largest attendance in the history of the church (312). The offering for benevolence amounted to $102.78. Several persons were added to the church, making in all 154 who have joined in the last fifteen months, or during the present pastorate of Rev. A. E. Cooper. Pastor Cooper has been holding special services the last two weeks, which has resulted in the strengthening of the church and of about 45 persons making an open profession of Christ. Sunday, February 2d, was set apart by the pastor as Special Decision Day. Large audiences were present at all the services. At the morning service three persons made a stand for Christ. In the afternoon five signed covenant cards, and in the evening service several more were added to this list. All who have made a profession during these services will be given a course in catechetical instruction before they are taken into the church. The evangelistic question would be settled for every church if every pastor would have the spirit and energy of Pastor Cooper. The Lord is indeed among his people. G.

Three Rivers, Mich. — The Lutheran church of this beautiful city is wide-awake and doing splendid work for the Master. The fine Brotherhood of about 70 members is a spiritual stimulus to the work of the church; the monthly meetings average about 52 in attendance, and excellent programs have been given. The Sunday-school has a regular attendance of over 300. The Christian Endeavor societies, both junior and senior, are in a flourishing condition, with large attendance and good meetings. The public worship on the Lord's day is largely attended, and one of the interesting features of the worship is the large number of men in the service. The Ladies' Aid and the Woman's Missionary societies are aggressive, and are invaluable to the interest and activities of the church.

The benevolence of the church is two-thirds raised for this synodical year; besides giving $130 toward the state Anti-Saloon League work, a little over $100 toward the African Neibel Memorial fund, and $40 toward the Deaconess Home at Baltimore, Md. One of the young men's Sunday-school classes is supporting one of the boys in the Oesterlen Orphans' Home at Springfield at $100 per year.

The pastor has a catechetical class of 23 members who will come into the church at Easter. A goodly number have been received into church fellowship since the meeting of synod, and others will come in shortly.

Rev. J. D. Brosy has been the pastor of this church for nearly eight years, and progress is the motto of this people. This is called the young people's church of this city.

Union Meeting at New Haven, Conn.—A notable gathering took place in the First English Lutheran church of New Haven, Conn., Rev. J. L. Sieber, pastor, on Sunday evening, January 26th, when the churches of Bridgeport and New Haven joined in a union service. The gathering was an important event as it was a reunion of General Synod Lutherans of New England. The church was well filled and a delightful service enjoyed. The vested choir aided in the service with most excellent music. The sermon was delivered by Rev. E. R. Cooper, pastor of the Bridgeport church.

These two congregations form the outpost of our Church in the east and are the only General Synod churches of New England. The work here is very unlike that of other sections. Whilst there are a great many people of the Lutheran faith, yet most of them still worship in foreign tongues. Some have entered other denominations, unconscious of the differences in faith. Our remoteness from others of the same affiliation is somewhat of a check to our growth. There are many who like to go with the multitude, so it requires strenuous efforts to get and hold even your own. But our work while slow is abiding. Our church, however, is greatly needed in this section, so that the true faith of the Reformation may be preserved. Most of our pastors would be greatly surprised at the doctrines taught by many New England ministers. Our own church needs to have a wider hearing in this section. May other churches of our own faith be established so that true faith in Christ, the Divine Son of God, may be taught. C.

Martinsburg, Pa. — Rev. Chas. R. Streamer, pastor. Sunday, January 26th, was a memorable day in the history of Trinity church, Woodbury. It was the thirtieth anniversary of the dedication of the present edifice and the date set for the reopening of a greatly improved and rebeautified church. Rev. E. Dutt, pastor of the church at the time of organization, preached in the morning from the text, "She hath done what she could." The holy communion was celebrated in a fitting manner by a large number of members and friends from the other Bedford county churches in this Martinsburg pastorate. The afternoon was given over to a fraternal gathering from the churches of the neighborhood and addressed by the pastors present. The evening meeting and those of the week following were in charge of the pastor, he being assisted on different evenings by Dr. McCauley, of Altoona, and his brother, Rev. W. A. H. Streamer, of Saxton. The improvements, in charge of the Aid Society organized one year ago, amounted to over $700, most of which had been provided for in advance. The pastor in a quiet way raised $225 to cover the indebtedness and the bills had all been paid as improvements were made, with the exception of a new Roxbury brussels carpet ordered less than two weeks before and this will be paid for inside of thirty days by pledges due. Communion services have been held in all four churches of this pastorate during the past month and all have been largely attended. There is a good feeling and the people have a mind to work.

Ottawa, Kansas.—Rev. Charles H. Day, pastor. The work in this parish is moving along smoothly. The interest manifested by the various organizations of the church is marked. The congregations are steadily growing, and the Sunday-school is increasing in numbers. New scholars almost every Sabbath. An orchestra has been organized for the Sunday-school, and this increases the interest in the music. Good music is essential in this age for both Sunday-school and the regular services of the church. The pastor has been called upon to preach on numerous occasions to organizations outside of the church. The organized Sunday-school classes are doing good work. Some of them have several class socials during the year and this feature of the work increases the interest in the class. No saloons are seen here, and a great many of the people are self-centered and self-satisfied with their high moral tone. But morality is not religion nor Christianity.

The outlook for the future of our church in this city is good. The growth will be gradual, but sure. Time, patience and perseverance will win out in the end. The various improvements on the church and parsonage since the present pastor came add to the convenience for church work. Other improvements will be made to the interior of the church. The Luther League is making plans for the education of a student for the India field, and we hope that plans will be effective as we believe they will. A larger vision of the work of the church in this direction, and a world view of our responsibilities to others will remove our selfishness on the one hand and bring the blessing of God the Father to us. At nearly every communion we receive new members, and a class of sixteen are studying the catechism.

Carthage College, Carthage, Ill. — President Hoover delivered his lecture "Backbone vs. Wishbone" as one number of the lecture course at Ferris, Ill. Professor S. N. Carpenter delivered an excellent and appropriate address in the college chapel on "Child Labor Day." The Lenten season will be observed by special chapel exercises several times each week. Prof. J. M. Coleman, Ph. D., recently delivered a series of four lectures on "Social Ethics" to the students and some interested friends from the city. Friday, February 7th, Rev. H. R. Gold, the university pastor at Madison, Wis., delivered an inspiring lecture on the subject. "The Awaited Man." A very enjoyable social gathering was held at the home of Prof. R. D. Owen the same evening in honor of Rev. Gold.

At a recent meeting of the Helper's Circle, a missionary society composed of girls from the dormitory, Denhart Hall, the Scripture passage for the day was read in seven different languages by the members of the class. Several more could have been added if there had been an effort to use all languages of which the class has a reading knowledge. The class is studying China and its people.

Prof. G. C. A. Hantelman has been preaching almost every Sunday in neighboring churches. Last Sunday he preached in the Lutheran church at West Point.

President and Mrs. Hoover entertained the members of the faculty at the White House, Tuesday evening, February 4th. This annual reception to the faculty is one of the leading social events of the college year.

The athletic team met the Augustana College team of Rock Island recently. The Augustana students reflected great credit upon that excellent institution of learning by their manly conduct. They were models of ideal representatives of a Christian college.

Washington, D. C.—The annual Sunday-school Institute of the Lutheran churches of this city was held on Friday evening, February 7th, in the new Sunday-school rooms of the Church of the Reformation. Rev. C. P. Wiles, chairman of the committee, presided, and Rev. Richard Schmidt, of Zion's church, conducted the devotional services. Mr. W. W. Millan, president of the Sunday-school Association of the District of Columbia, delivered an excellent address on "What is the Aim of the Sunday-school?" Rev. C. F. Steck, D. D., conducted a valuable Round Table on "The Teacher," which had nine sub-topics, as follows: "The Problem of the Absent Teacher," by Rev. C. H. Butler; "Should the Teacher Advance with the Class?" by Miss Georgia Wenner; "How Can Teachers' Meetings be Arranged For?" by Mr. R. W. Pullman; "How Can Home Study be Encouraged?" by Mr. C. S. Hyer, paper read by Mr. C. B. Bateman; "What is the Relation of the Teacher to the Home Department and the Cradle Roll?" by Dr. H. H. Seltzer; "How Can Teachers Help the Officers?" by Mr. W. A. Hiltabidle; "In What Way Can Teachers Aid the Pastor?" by Rev. Richard Schmidt; "What May the Teacher Expect from the Pastor?" by Mr. L. D. Alden. The presiding officer read statistics from eight of the schools, giving average attendance, percentage of attendance and average individual offering, as follows: St. Paul's, 179, 63 per cent, 13 cents; Memorial, 125, 60 per cent, 6½ cents; Georgetown, 85, 56 per cent, 6 cents; Zion's, 120, 63 per cent, 4½ cents; St. Mark's, 96, 52 per cent, 5 cents; Keller Memorial, 311, 64 per cent, 5 cents; Epiphany, 55, 45 per cent, 12 cents; Reformation, 300, 70 per cent, 4 cents.

Rev. and Mrs. D. E. Wiseman, of the Church of Our Redeemer, celebrated their twenty-fifth wedding anniversary February 3d. In the evening many friends called to extend congratulations. Dr. Wiseman has served the Church of Our Redeemer since its organization in 1884. He is a native of the Danish West Indies, a graduate of the Theological Department, Howard University; is president of the Howard Citizens' Association; vice-president of the Howard University Alumni Association; a director of the Association for the Prevention of Tuberculosis, and is interested not only in the immediate work of his church, but in moral and civic righteousness generally.

Farewell Supper at Battle Creek, Mich.—Next to the family ties there are none dearer than those that gradually spring up between a faithful pastor and a devoted people. And the redeemed heart shrinks and suffers equally at the thought of having either interrupted or broken.

The sundering of such ties was a new and sad experience, recently, for our young mission congregation at Battle Creek, Mich. Its pastor, the Rev. A. D. Gilbert, president of the synod, had been called to the old self-supporting church at Columbia City, Ind., had given notice of his resignation, and had set the date of his departure for his new duties.

After conferring and counseling among themselves, the congregation quietly decided upon a farewell supper—free to all—as the best avenue open to them through which to show their esteem of Pastor and Mrs. Gilbert, and by which to give all the families of the community a public opportunity to once more meet, and then bid "good-bye" to the young couple whom God had used as a great blessing to many of the homes in the vicinity.

The supper project was undertaken by the Ladies' Aid, with the hearty endorsement of the church council, and was arranged for the evening of January 17th. Over 200 people partook of the lavish banquet, as guests of the Aid. The Rev. W. S. Potter, D. D., of the First Presbyterian church, was the invited speaker of the evening. After supper, in a neat, beautiful tribute to Pastor Gilbert's influence in Battle Creek for the past seven years, Dr. Potter presented the surprised young pastor with a purse of $34 enclosed in a rich hand-made chatelaine, the gift of the young ladies of the congregation to Mrs. Gilbert.

When Rev. and Mrs. Gilbert entered upon their work in Battle Creek, May 1st, 1906, they found but eight communicant members left in the young mission, and one of these had already lifted her letter of membership to enter another denomination. She was induced to replace it, however; and to-day, over and above all losses sustained by removals from the city, the mission has a communicant membership of 101, while its confirmed membership is 175.

The Sunday-school numbered 25, while the actual attendance on January 26th, the last day of Rev. Gilbert's pastorate, was 211, with an offering of $3.57. The school's enrollment now is about 240.

The offerings for benevolence alone at the communion service, January 26th, amounted to $39.25, while the total offerings for the day were $53. I had spent several Sundays with the mission before, in its history of almost nine years, but I was not prepared for such a manifestation of solid growth, genuine strength, and grateful appreciation to the Church for what she had done for these young families and their homes through her missionary agencies. The sight of it all would have been a benediction to the heart of any home-mission advocate. Truly the growth of the Kingdom is like the growth of a grain of mustard seed. The very Ladies' Aid that furnished the farewell supper was composed of but nine members when organized less than seven years ago, and not one of them was a member of the mission congregation—some of them never having been members of any church anywhere. To-day the organization has grown to the number of seventy-five, over two-thirds of whom are communicant members of the congregation. It may be of interest to add, that in this case neither the congregation itself, its Sunday-school, its Luther League, its Ladies' Aid, or any of its organizations ever give any paid entertainments or engage in any suppers, socials, or other efforts by which to make money for the church. Their entire financial record is one of direct giving "as unto the Lord." Individual recognition of a stewardship established by grace, that should be characterized by systematic, proportionate, voluntary offerings. The social life of the congregation is by no means neglected: some of the most encouraging socials I ever attended in a mission congregation were held by these Battle Creek families; but the social functions are never used as a medium through which to get money.

S. J. McDowell.

AS TO FLAVOR

Found Her Favorite Again

A bright young lady tells how she came to be acutely sensative as to the taste of coffee:

"My health had been very poor for several years," she says. "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. (Tea is just as injurious, because it contains *caffeine*, the same drug found in coffee.)

"My condition finally got so serious that I was advised by my doctor to go to a hospital. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling.

"One day I got a package of Postum, and the first taste of it I took, I said: 'That's the good coffee we had in the hospital!' I have drank it ever since, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient: there's no waste; and the flavor is always uniform. Sold by grocers—45 to 50-cup tin, 30 cts.; 90 to 100-cup tin, 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

OFFICIAL GENERAL SYNOD STATISTICS

Once more the minutes of the district synods were late; and this time not because they were printed by the Lutheran Publication Society, but because many of them were printed by strangers. The results of the work of the General Synod for the past two years, on the whole, are very encouraging. If two or three district synods, which have been satisfied to accept partial reports from their statistical secretaries, would insist upon complete reports, the tables of summaries would be far more satisfactory to the entire Church. When a synod has adjourned with an incomplete parochial table, it is almost impossible for the General Synod's secretary to complete it. According to the tables, there are less churches in the General Synod to-day than one year ago; but that is only because all the congregations are not reported. The gain in pastors last year was the most pronounced gain for a number of years; the number of students for the ministry was also increased. The accessions to church membership were larger than ever, and the advance in contributions is inspiring. One of the problems of the statistical secretary is how to report the independent churches served by General Synod pastors. Some synods follow one plan, some another. The General Synod will be asked to adopt a uniform policy. The statistics for the biennium are as follows:

General Synod Statistics for 1911 and 1912

	For 1911.	*For 1912.*
Churches	1,795	1,788
Catechumens	23,441	23,935
Stations	194	170
Prayer-meetings	1,751	1,709
Students for the ministry	280	283
Pastors	1,349	1,384
Vacancies	120	119
Losses	18,236	17,271
Infant baptisms	12,871	13,078
Adult baptisms	3,169	3,582
Confirmations	11,245	11,507
Certificate	6,127	6,673
Restoration	4,338	5,008
Communicant members	236,196	237,648
Confirmed members	308,911	317,073
Baptized members	407,860	420,398
Value of church property	$20,731,774	$22,089,990
Indebtedness	2,138,074	2,308,442
Regular local expenses	1,669,147	1,720,324
Unusual local expenses	1,009,560	1,002,992
Sunday-schools	1,745	1,725
Total enrollment	294,716	301,822
Total Sunday-school offerings	$306,735	$320,866
Young People's Societies	1,242	1,299
Membership	49,551	48,711
Total Young People's offerings	$59,145	$58,949
General Synod	4,814	6,217
Synodical Treasury	22,945	23,216
Home Missions	69,236	68,666
Foreign Missions	63,170	66,982
Church Extension	38,053	38,447
Board of Education	34,744	34,107
Ministerial Education	25,988	27,575
Woman's Missionary Society	66,699	67,858
Pastors' Fund	13,676	18,350
Orphans' Home	24,393	26,380
Deaconess Board	18,782	18,069
Home for the Aged	8,551	8,793
Tabitha Home	10,081	8,714
External objects	63,380	99,963
Total benevolence	463,753	514,782
Grand total of contributions	3,097,647	3,345,450

ELLIS B. BURGESS, *Statistical Secretary.*

CHURCH NEWS

Installation at Columbia City, Ind.—In view of the great scarcity of capable pastors for the Church's many vacant pulpits, Grace congregation of Columbia City, Indiana, deems herself very fortunate in being able to fill her vacancy so promptly. The retiring pastor, Rev. W. D. Ziegler, when called to the important vacancy at Logansport, Ind., closed his labors December 1st, 1912. December 22d Rev. A. D. Gilbert, the president of the Northern Indiana Synod, to which the Columbia City congregation belongs, was elected and secured to fill the vacancy February 1st, 1913.

In accordance with a rule of the synod, the congregation at once arranged for the installation of the new pastor the first Sunday after he should reach the new pastorate, February 2d. The weather was ideal, and a large congregation gathered to witness the glad installation event.

This congregation is one of the General Synod's earliest efforts at Home Mission planting in the Middle West, and is now counted one of the strongest, best developed churches in the synod. As early as 1846 Rev. J. B. Oliver, of Dayton, Ohio, a member of the Miami Synod, reached Columbia City, then but a little country settlement, for the purpose of gathering and organizing a Lutheran congregation. He soon left the town, and was followed, a few months later, by Rev. Franklin Templin, of Lancaster, Ohio, who, on the 19th day of April, 1847, and in his own home, organized what is now the Grace Lutheran church of this county-seat, with but seven charter members. At the end of about three years Rev. Templin resigned, and the struggling mission was then left to itself, and vacant for two full years. On October 17th, 1852, Rev. Hugh Wells became pastor, and remained in charge of the work for seventeen years. During his first year he was supported by the Home Mission Committee of the General Synod to the extent of $80. With the beginning of the second year of his pastorate the synod came to the help of the congregation with $200 per year. This amount was gradually decreased until the end of the sixth year of Rev. Wells's pastorate, when the congregation became self-supporting.

Rev. Wells gave seventeen years of consecutive service to the congregation, and under his pastoral care the work became safely established. He was followed, in turn, by Revs. Ritz, A. J. Douglas, A. H. Studebaker, J. B. Baltzly, D. D., J. N. Barnett, C. H. Rockey, J. Milton Francis, Frank M. Porch, D. D., W. D. Ziegler, and the present incumbent, Addison D. Gilbert.

The first church building was erected in 1851 at a cost of one thousand dollars. It was in this church building that the Northern Indiana Synod was formed in 1855. After serving the congregation as a place of worship for twenty-two years, this building was replaced by a two-story brick structure capable of seating 500 in its Sunday-school room and 600 in the pews alone of the auditorium, or 900 if the gallery is used and the full seating capacity is utilized by the use of chairs. The present church property is valued at $35,500 and is free of debt.

Rev. and Mrs. Gilbert are taking up the work of this important church in the very prime of life, and will give its highest and best interests the best of which they are capable. The present union is a happy one starting under very favorable circumstances. S. J. McDOWELL.

CALIFORNIA NOTES

Riverside.—Rev. R. W. Mottern, pastor. This congregation observed the "Week of Prayer," the pastor being assisted by Rev. A. J. Hesson. "Child Labor Sunday" was also recognized with a sermon by the pastor. On Christian Endeavor Day the celebration not only marked the thirty-second anniversary of Christian Endeavor, but as well the third of the local society. The church was appropriately and tastily decorated, and special music was rendered, led by an orchestra of ten pieces. Mrs. O. H. Mulholland, of the Y. W. C. A., made the address on "Preparation for Service."

Los Angeles.—St. Mark's, Rev. J. W. Ball, Ph. D., pastor. The pastor's wife has organized her class of young ladies into a Philathea class with 15 members, and it is giving promise of great increase.

Redlands.—Rev. A. E. Isham, pastor. The Mary and Martha Circle of this church, which has for its primary object the agitation of the founding of a home for old people in balmy southern California, is not behind in local service. It has just completed the payments on the piano it presented to the church, and is now starting a parsonage fund. The young people's society recently turned in $18 to the church treasury as the results of a box social. The pastor has gotten out a neat folder for Lent and Easter, urging to deeper consecration, and announcing three series of helpful sermons, for the morning and evening each Sunday, and for Thursday evenings.

Sacramento.—English, Rev. H. C. Funk, pastor. The members and friends of the congregation surprised the pastor and his wife with a "house warming" as they moved into their new home, 2005 Sutter Court. They brought with them flowers and other tokens to be left as reminders of their love for the pastor. It was a time of reciprocal good wishes, and bound pastor and people together in closer ties than ever before.

San Jose.—Rev. J. E. Hoick, pastor. The relatives of Mrs. Louise Zabriskie have presented the congregation with $100 for a window to be placed in the church in memorial of her. A special Foreign Mission service was held on the evening of February 9th, when Ning Poore Chew, a Christian Chinaman, gave an interesting address on "China in Transformation." This service was one of a series in the interests of Foreign Missions.

Glendale.—Rev. M. F. Rinker, pastor. Every energy of pastor and people is now being exerted to secure a lot for a church building. This is one of their pressing needs.

San Diego.—Rev. G. H. Hillerman, pastor. The mid-winter communion on February 2d was the largest in the history of the church, excepting two Easters. Three members were received by transfer. During January $245 was paid on the principal of the church debt, besides the interest.

Personals.—Rev. H. C. Funk has moved from 1816 J street to 2005 Sutter Court, Sacramento, Cal.

Rev. J. E. Hoick, president of California Synod, has sent out a strong statement of the synodical benevolence standing, and an appeal for meeting the deficit before the general boards close their books. Such work on the part of the officers of all our synods would lessen our deficits.

Rev. Harvey E. Simon and family, of Youngstown, Ohio, are taking a much needed rest and vacation in San Diego, Cal., and vicinity.

Rev. H. R. Pontow is arranging to retire from the pastorate of the Sanger, Cal., church.

Rev. Wm. R. Swickard, of Redlands, Cal., has received a call to become the pastor of St. Luke's Lutheran church, San Francisco. Rev. Swickard at one time served the First church and is acquainted with conditions of church work in that city.

Rev. E. G. Lund, D. D., who has been very acceptably filling the pulpit of the First church, San Francisco, for the past month, will soon leave for Vancouver, to inaugurate new work for the General Council.

Rev. W. E. Crouser, D. D., synodical missionary of California Synod, has been making a canvass of Berkeley with most encouraging results.

Rev. D. A. Kuhn, of North Manchester, Ind., died very suddenly and unexpectedly in San Diego, Cal., at the home of his daughter, Mrs. C. W. Forrest, on February 5th. Services were held over the remains in San Diego, conducted by Rev. G. H. Hillerman, the pastor of the First church, and the body was taken to North Manchester for interment.

Rev. John K. Reed is looking after the interests of the General Synod in Phoenix, Arizona, and it is hoped that an organization will be effected from his labors.

SUSQUEHANNA UNIVERSITY NOTES

Bequests for Susquehanna University.—It gives us very much pleasure to announce that we have received information from the executors of various estates, as follows:

1. Rev. Levi P. Young, A. M., pastor of our church at Elk Lick, writes us to the effect that Susquehanna University is the residual legatee under the last will and testament of Mrs. Mary Broadwater, late of Grantsville, Md., and that as executor he will be ready to file his account about March 1st.

2. Under the provisions of the will of Rev. Edward Daron, who died at Harrisburg a few months ago, Susquehanna will receive a certain amount at the death of his son, who has the use of the funds during his life. Rev. Daron was an alumnus of Missionary Institute, and has always manifested great interest in his Alma Mater, and proved his devotion to her by remembering her in his will.

3. We are very much pleased to receive a letter from Mrs. Shertz, of Chambersburg, Pa., informing us that her lamented husband, Rev. Alexander H. Shertz, had directed in his will that his valuable library should be given to Susquehanna University. We accept it with deep appreciation and will arrange an alcove in the *new library building*, for which we are praying, as soon as our good friend(?) will provide us with it.

Charles Steele Science Hall.—Through the generosity of Messrs. Charles Steele, Hon. G. Alfred Schoch, Wm. Decker, M. P. Moller, E. M. Huyett, Judge W. H. Ruppel, T. C. Hare, Hon. W. C. McConnell, Rev. Dr. J. H. Zinn, and a few others, our long-felt need is being materialized, in the form of a most beautiful and substantial Science Hall. The building is 52x85 feet, and is constructed of brick, brown stone and cement, with steel girders and a slate roof. The basement is divided into four large rooms, for mechanical and other purposes, and the attic floor is finished to be used as a museum. The first and second main stories are for laboratories, class and lecture rooms. Provision is made for the entire cost of the building, but we need at least $5,000 for the equipment that will be necessary for our present demands. The hall will be dedicated June 10th.

Lincoln Day Address.—The birthday of Abraham Lincoln was very fittingly celebrated on the evening of the 12th inst., when Wm. C. Stoever, Esq., Litt. D., who is so active in many departments of our church work, delivered a most interesting and instructive lecture on this great man, whose memory we love to honor. The College orchestra, Girls' Glee Club and the College Glee Club contributed excellent music for the occasion, after which a reception was tendered and refreshments were served in honor of the orator of the evening. Brother Stoever's address and visit were very much appreciated.

Spring and Summer Terms.—The spring term at Susquehanna will open on Wednesday, April 2d, and special provision will be made for students who are teaching in the public schools and wish to do advanced work. Susquehanna is a pioneer in the summer-school business and has completed her twelfth year. Next term will open June 16, 1913. C. T. A.

[*Church News continued on page 24.*]

"Warmed-over" Dishes Made Tasty

Your family will never again grumble about the "warmed-over" dishes if you use just a little Liebig—*pure* extract of beef, for flavoring.

There's nothing more delicious than hash or stew enriched with a little Liebig, which *replaces* the flavor lost in double cooking. Warmed-over meats, croquettes and soups, too, are made more appetizing and vastly more digestible and nourishing by adding a little Liebig.

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Miss Ruth Conrad Henry announces that she is prepared to do and take orders for Articles in Burnt Wood, Leather Table Covers, Dinner and Post Cards in Water Colors, Ribbon Flowers, Re-covering Old Books, Fine Hand Sewing, Embroidering, Stamping, Rag Dolls, Stuffed Animals, Crocheted and Fancy Articles, Passe-partouting Pictures, Fine Mending and Darning, "Rosy Balm," etc.

PRICES MODERATE

The Family

WASHINGTON A READER OF MEN

BY MARY LOUISE DODD

"Poison itself
May, in a worthy nature, be transformed
To some benignant use." —Schiller.

Of such a "worthy nature" was Washington, and to a "benignant use" did he put most with which he had to deal. In the large number of men with whom he labored as soldier and as statesman were many who from lack of ability or character would have been useless or dangerous to the country had not Washington touched the dross of all who served him with the alchemy of his own soul. "He read and understood men, and had that power of choosing among them which is essential in its highest form to the great soldier or statesman. This power to read men aright and see the truth in them and about them is a power more precious than any other bestowed by the kindest of fairy godmothers." (Lodge's "Life of Washington.") He, then, was rarely deceived. He had not expected to find talent where was only mediocrity, nor a saint where was only a sinner; but such as they were, he took men and used them. Genius he did discover, as in the cases of Hamilton and Knox; but in the general run of men he made conspicuous service on their part possible by supplying from his own marvelous equipment their lack. The majority of such cases are known only to the careful student of history, but some have left on record the acknowledgment of their debt. General Green, one of the most successful officers produced by those eight years of war, modeled his conduct, both military and civil, upon that of his chief.

The European training and the commissions from King George which dazzled Congress in the cases of Lee and Gates were without effect upon Washington, who, while he valued their training and made it serve him, always kept a wary eye upon their characters; and to this alone, doubtless, is due the failure of Lee to succeed in a traitor's plan more sweeping and disastrous than that of Arnold. Even the disgrace of the treason of Arnold might have been spared the country had Washington's methods of justice and ability to discern been exercised by Congress. Arnold possessed to a marked degree those qualities of daring bravery and conspicuous leadership without which no military operations of magnitude are carried to success. Vicissitudes have a lasting effect upon men, however much we may be able to shape our destinies; and there are few among men who will not be changed by repeated disappointments. Such had Arnold suffered at the hands of Congress. It was small comfort to him that others had been treated with equal neglect, and brooding over what seemed to him unaccountable indifference to his splendid service warped him and made of him a monster. Washington, never influenced by favoritism, would have made his promotions with that soundness of judgment which he always displayed in such matters when left to him. Relative to Arnold, he wrote to Henry Lee in Congress inquiring whether the omission of Arnold's promotion was owing to accident or design. "Surely," said he, "a more active, a more spirited and sensible officer fills no department of your army. Not seeing him, then, in your list of major-generals has given me uneasiness, as it is not presumed, being the oldest brigadier, that he will continue in service under such a slight." (Irving's "Life of Washington.") But Washington's remonstrance went unheeded, and by the repetition of such indignities and disappointments was Arnold given over to the powers of darkness.

Washington's patience and long-suffering with the arrogant, scheming Gates, forced on him by the same vulnerable Congress, is perhaps better known. With Gates he bore without complaining, directed him, planned for him, and gave him all the support in his power that he might use him for the country, although fully sensible of Gates's indignities and machinations toward him. But, to do Gates justice, he also knew Washington; and when his "Northern laurels had turned to Southern willows," and he was stripped of his vaunting vainglory, crushed and penitent, he turned to his injured chief. "If I can yet render good service to the United States, it will be necessary it should be seen that I have the support of Congress and of your excellency." We can perhaps imagine the contempt that Washington must hold for a man like Gates. How dare he, then, to bare his humiliation before the eagle eye and ask the help of the man he had spent years trying to undermine and supplant? Because he knew that no man ever appealed to him in vain, that his justice would be tempered with mercy; and he was not disappointed. The death of an only son coming about this time drew from Washington a letter of "such tender sympathy," said Gates, "and considerate delicacy had conveyed more consolation and delight to his heart than he had believed it possible ever to have felt again." (Irving's "Life of Washington.")

The early insolence of Hamilton to his friend and commander might have lost his services to the nation had Washington ever allowed personal considerations to bias his judgment or had he been any the less ready to forgive; while the conduct of Jefferson, when in his Cabinet, would have broken the heart of one whose trust was put in princes. Upon retiring from that office, where his usefulness had been impaired by his suspicions and animosities, he wrote to Washington: "I now take the liberty of resigning the office into your hands. Be pleased to accept with it my sincere thanks for all the indulgences which you have been so good as to exercise toward me in the discharge of its duties. Conscious that my need of them has been great, I have still ever found them greater."

Nowhere in all his speeches or writings did Washington make use of the phrase "common people." No man or class of men were common to him. By their merit alone they stood or fell. There is no instance on record of birth or education or clothes, or the lack of either, determining a man's position of his appointing. Neither did he bid for the popular fancy or affront the laborer's intelligence by coarse jokes or slovenly apparel. Nor did he make ostentatious parade of going about the capital on foot or on a shabby beast as did his successor. He had always been used to good clothes and chaste speech and decorous behavior, and he gave his fellowmen the credit of at least a preference for such things if they did not possess them. He never made pre-

tense of coming down to the level of people less fortunate than himself, but treated them, if not already on an equality, at any rate capable of reaching it. His kindness of heart was the simple dictate of his conduct, and made him approachable to honest men of whatever class. The awe that men felt sometimes in his presence sprang from his great achievements and moral grandeur and not from any manner, so-called, of his. Being approached, hat in hand, by Mr. Cleveland, a New England pastor, and therefore democrat and plain man of the people, Washington said: "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence, General," answered Cleveland, "when I think of what you have done for this country." "You did as much as I." "No, no," protested the parson. "Yes," said Washington, "you did what you could, and I've done no more." (Lodge's "Life of Washington.") He gave every man full credit for the good that was in him, and it was largely to this trust in them and his ability to call forth this good and to direct it that we owe our freedom and our government. — Nashville Christian Advocate.

MRS. MARK TWAIN

The charming biography of Mark Twain in "Harper's Monthly" contains the following about the humorist's wife:

"As Mark Twain was unlike any other man that ever lived, so his house was unlike any other house ever built. People asked him why he built the kitchen toward the street, and he said: 'So the servants can see the circus go by without running out into the front yard.'

"Howells assures us that there never was another home like it, and we may accept his statement. It was unique. It was the home of one of the most astonishing and unaccountable personalities the world has ever known, yet was perfectly and serenely ordered, and full of peace.

"Mark Twain was not responsible for this happy condition. He was its beacon-light, but Mrs. Clemens was the axis around which its affairs steadily revolved. When the great ones of the world came to pay court to America's most picturesque literary figure, she gave welcome to them all, and filled her place at his side with such sweet and capable dignity that those who came to pay their duties to him often returned to pay even greater devotion to his companion.

"Clemens had a boyish teasing tendency to disturb his wife's exquisite sense of decorum. Sometimes he would pretend to a visitor that she had been violently indignant over some offence of his; perhaps he would say: 'Well, I contradicted her just now, and the crockery will begin to fly pretty soon.'

"She could never quite get used to this pleasantry, and a faint glow would steal over her face. He liked to produce that glow. She loved him, she adored him, but, 'wilful boy' that he was, she must have found him 'trying' sometimes. Yet always his manner toward her was tenderness itself. He regarded her as some dainty piece of porcelain, and it was said that he was always following her about with a chair. Their union has been regarded as ideal. That is Twichell's opinion and Howells's. The latter says:

"'Marriages are what the parties to them alone really know them to be, but from the outside I should say that this marriage was one of the most perfect.'"—C. E. World.

THOSE CONVENIENT CUES

When the Chinese boy is old enough, he grows a cue. The event in the Chinese boy's life does what the first pair of trousers does to the American boy—it changes him from a baby to a boy.

The cue has many uses. In some of the games played by the Chinese boys the cue is used in a variety of ways. In geometry it is used to strike an arc or draw a circle. The laborer spreads a towel over his head, wraps his cue around it, and makes himself a hat. Cart-drivers whip their mules and beggars scare away dogs with their cues.

When a Chinese father takes his little son out for a walk, he takes hold, not of the boy's hand, but of his cue. Sometimes the child follows the father, and, lest he should get lost, the father gives him his cue to hold. When the boys want to play horse, their cues are always ready to be used for reins.

What will happen to the little boys, now that permission has gone forth in China to cut off all pigtails? —The Chicago News.

—An agnostic is a man who loudly declares that he knows nothing, and abuses you if you believe him.—Rev. F. D. Power.

Children Poorly? Go To Your Doctor
Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.
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CHURCH NEWS

Schaefferstown, Pa.—St. Luke's Lutheran church, Rev. E. E. Schantz, pastor, recently installed a large new furnace, which gives entire satisfaction. The Woman's Home and Foreign Missionary Society of this church last November had the largest thank-offering in its history, and is happy over the results. St. Luke's, and St. John's, Brickerville, never forget the pastor at Christmas, the former giving him a fine gift in gold and the latter one in silver. He also received a beautiful home-knit woolen scarf from his Sunday-school class at St. John's to keep him comfortable in driving.

East Juniata, Pa.—One of the most pleasant social gatherings of the year was held in the St. John's Lutheran church of East Juniata on February 11th, when these good people tendered a reception to their newly elected minister, Rev. L. N. Fleck, D. D., and wife. An elegant program of music and readings was rendered, when Mrs. H. E. Waite delivered the address of welcome, followed by J. W. Dietrick and W. H. Yon for the church organization, and Water Commissioner J. C. Turner for the borough of Juniata. Addresses were also made by Rev. O. C. Miller, of the Methodist Episcopal church; Rev. J. H. Houseman and Rev. S. J. Taylor, D. D., of the Trinity Lutheran. These talks were full of the most hearty welcome to the new minister, with prayer that his coming among them would be a blessing to them and the community. Refreshments were served by the ladies. Rev. Dr. Fleck and family are assured of a hearty welcome.

Philadelphia, Pa.—At the annual meeting of the congregation of Temple Lutheran church, Rev. A. Pohlman, M. D., pastor, reports showed steady progress in the tenth year of its history. Five adults and forty-seven children were baptized during the year. Thirty marriages were performed, of which 16 were members of the church; 40 funeral services, of whom 12 were members. 156 new members were received, of whom 39 came by letter, 51 by confirmation, 5 by baptism and 61 by profession or renewal. Forty-two were transferred to other churches, leaving a net total gained of 114. In the confirmation class are 21 boys and 27 girls. The report of Mr. H. J. Knoll, the treasurer, showed receipts for the year were over $12,000, of which $7,471 were in free-will offerings in envelopes and cash on the plates; the balance for missions, benevolent objects and the building fund. Over $2,500 was disbursed for benevolence and apportionment, and $2,500 on church indebtedness. During the past ten years Temple church has paid out nearly $15,000 for benevolent and church causes. $110,000 passed through the treasurer's hands in ten years, exclusive of any borrowed money (which amounted to over $30,000). The value of the church property is $60,000, with an indebtedness of $22,000. The church was dedicated in 1905. It was organized in 1902. Its first and only pastor is Rev. A. Pohlman, M. D., formerly a missionary in Africa.

The Sunday-school has an enrollment of 875, with a home department of 185 and a cradle roll of 140. All are thoroughly organized. The school contributes liberally to the apportionment of the Church and also helps to support a missionary in Africa, a student at Gettysburg, and has a girl in the Deaconess Home in Baltimore.

A large filing cabinet was presented to the treasurer and financial secretary of the church last Sunday, after the reports had been read. This was an expression of appreciation for the services of Mr. H. J. Knoll and Mr. Chas. Windhovel for their long terms of service, and to help facilitate their work.

Reading, Pa.—Sunday, February 9th, the Rev. J. A. Richter celebrated his first anniversary as pastor of St. Peter's Lutheran church. At the morning service the pastor took a retrospective view by preaching on the text, "Hitherto the Lord has helped us." At the evening service a prospective view was taken by using the words, "There is much land yet to be possessed." All the services of the day were well attended. The following report was read: Members of St. Peter's February 1st, 1912, 37; received during the year, 65; lost by death, 1—net total, 101. Sabbath-school attendance February 1st, 1912, 100 or less. The attendance on communion day January 9th, 253—a gain of 150 at least. The pastor made about 1,500 calls; preached about 125 times, funerals included; baptized 17 children; organized 2 Bible classes, a men's and a woman's class, numbering respectively 35 and 45 members; introduced and organized the cradle roll and the home department, and completed a cosy primary room in the basement, which was occupied for the first time on the anniversary day. Nearly 100 little tots were present. A joint meeting of the men's and women's organized Bible classes was held on Tuesday evening in the church. Nearly 100 men and women were present. Addresses were made by Mr. Chas. H. Leinbach, the president of the Berks county Sunday-school Association; Mr. Frank Dougherty, the president of the organized Bible classes of the county; Mr. H. D. Hock, country controller and superintendent of St. Matthew's Lutheran Sunday-school; Mr. A. A. Koser, the superintendent of St. Peter's Sunday-school, and Rev. J. A. Richter. The above helpful and much appreciated addresses were interspersed with congregational singing, male quartet, and other vocal and instrumental music. After these services, refreshments were served and anecdotes given, which were enjoyed by all present.

St. Clairsville, Pa.—Sunday, February 9 1913, was a memorable day to the St. Clairsville charge, in Bedford county, Pa. It was at this time that the Rev. J. H. Zinn, D. D., was installed for the second time as pastor and minister of this charge. In this respect this installation is unique, and those interested and participating therein especially fortunate. Forty-one years ago this good man began his ministry in this field of labor, fresh from the Seminary at Selinsgrove, Pa. For eleven years this man faithfully served this charge. Yielding to persuasion, he left them and served other charges. He now has listened to the voice of the people, which is the *vox dei* as well, we believe, and has agreed to serve them as pastor a second time. Dr. Zinn has supplied this charge since the death of Rev. Mr. Salem over six months ago. So well pleased are this people with the vigorous presentation of the gospel, and the earnest ministry of his rich and ripe experience, that they have urged him to again take up the work among them.

Accordingly, Sabbath evening, February 9th, at Osterburg, Pa., Dr. Zinn was installed as pastor. Rev. J. J. Minemier, of Bedford, Pa., pastor of the Friends Cove Lutheran charge, delivered the charge to the pastor in a strong, pleasing manner, much to the delight and profit of the pastor and people. This was followed with the charge to the congregation by Rev. H. E. Wieand, Ph. D., of Bedford, Pa., who in a practical way tried to bring forcibly to the minds of the people the cardinal virtues of an up-to-date and progressive, as well as scriptural, congregation. The evening was auspicious—the occasion not soon to be forgotten. The friends and members of the church most heartily greeted the pastor after the benediction pronounced by the pastor. W.

Pipe-organ Dedicated at Beatrice, Neb.—Trinity Lutheran church, Rev. R. M. Badger, pastor. Sunday morning, February 9th, saw the realization of much hope and endeavor on the part of this congregation. For a little over a year, under the auspices of the choir, funds had been quietly collected, and these, along with a gift of $500 from Andrew Carnegie, made possible the installation of a beautiful two-manual pipe-organ. On Monday night the auditorium was thronged to hear Prof. William Davies, concert organist of Atchison, Kansas, instructor in piano and organ at Midland College, give a splendid organ recital. He was assisted by Miss Marie McDowell, soprano, of Hardy, Neb. Along with fully demonstrating the beautiful tones and qualities of the instrument, which was purchased from M. P. Moeller, Hagerstown, Md., these two artists were well received for their own ability. On Sunday morning, with beautiful music by the choir, and an eloquent and impressive dedication sermon by Rev. Dr. J. A. Lowe, Wilber, Neb., taking his text from Isaiah xxiii. 18, "Make sweet melody, sing many songs," the pastor, Rev. Badger, performed the dedication amid the low, sweet melody from the organ of "Praise God from whom all blessings flow." The value of the improvement to the church property is fully $1,500, and all paid for before the day of dedication. While the organ is not a large one, it is a very beautifully toned one, fully large enough for the auditorium in which it is placed. It is the fifth one placed in the churches here, and many compliments are being given to the Trinity church by the other church people of the city. The work goes forward, with a steady growth in all departments of the church, and with the added equipment, greater things can be expected to be accomplished for the Master.

Twenty-fifth Anniversary at Pittsburgh, Pa.—A carefully planned series of services commemorating the organization of Bethany Lutheran church have been successfully held. The celebration of the quarto-centennial anniversary opened on January 26th and closed February 3d. Excellent music was a feature of all the services. On Sunday morning, January 26th, the pastor, Rev. George W. Englar, D. D., preached the sermon, and in the evening the sermon was delivered by Rev. Robert W. Woods. Wednesday evening was Sunday-school night, when Rev. John Weidley, D. D., a former pastor, and now

of Washington, D. C., made the address. Christian Endeavor night was observed on Thursday with Mr. John Stauf as the speaker. The Woman's Home and Foreign Missionary Society and Mission Band had Friday evening, and Mrs. H. C. Reller made an address. Sunday afternoon, February 2d, was a fraternal meeting, at which Rev. A. J. Turkle, D. D., presided and the following ministers participated: Revs. W. A. Berkey, M. M. Pearce, W. I. Guss, A. R. Robinson, D. D., W. H. Tussing, C. P. Cheeseman, D. D., J. Elmer Bittle, D. D., and A. E. Piper, D. D. In the evening the choir rendered the oratorio, "The Holy City." A congregational reception closed the happy event on Monday evening.

After a canvass of the community by Rev. I. Irvine, Bethany church was formally organized, with the aid of Rev. Dr. J. G. Goettman, on January 29th, 1888. with 33 members, 20 of whom are still living. The present communicant membership is 533.

On January 5th, 1890, a neat frame chapel was dedicated, Rev. F. W. Conrad, D. D., then editor of the LUTHERAN OBSERVER, preaching the sermon. The lot was purchased for $5,000. The chapel cost $2,000, and was dedicated free of debt.

On October 10th, 1894, ground was broken for the present handsome property, and the Sunday-school department was finished in May, 1895. The corperstone for the new church building was laid June 23d, when Rev. A. J. Bean preached the sermon. Rev. H. L. Baugher. D. D., president of the General Synod. preached the sermon at the dedication on October 20th. On December 31st, 1901. Mr. William Pore cancelled a mortgage of $21,000, and the congregation fittingly celebrated its freedom from debt. The church has since been renovated, remodeled and improved at heavy expense.

During the twenty-five years Bethany church has been served by the following pastors: Rev. E. E. Hoshour, as supply in May and June, 1888; Rev. George L. Hamm, Ph. D., July 1st, 1888 to July 1st. 1891; Rev. John Weidley, July 1st, 1891. to March 1st, 1906; Rev. G. M. Heindel. D. D., as supply to September 30th, and Rev. George W. Englar, D. D., the present pastor, from October 6th, 1906.

Thirtieth Anniversary of Pastorate.—Thirty years pastor of St. Mark's Lutheran church at Canajoharie, N. Y., is the story of Rev. William M. Baum, D. D., and with one mind the members of the church and the people of the village, all of whom love him because of his record of faithfulness all these years, followed the initiative of the church officers and filled St. Mark's chapel on January 31st at a public reception to him that for warmth of greeting and genuine affection was remarkable. The chapel had been transformed into a room of rare beauty. Evergreen boughs had been strung about the walls, and these were dotted with poinsettias and red tulips sent by Mrs. Edith Hawk of New York. The children's room, where a huge table was elaborately decorated, had strings of green besprinkled with red berries running to the top of the room, the sides being trimmed with flags and bunting. Thirty white carnations came from St. John's Lutheran church; thirty more carnations came from the Helping Hand Society. Thirty beautiful roses were sent from Mrs. Emma Wagner Taylor of New York, and thirty also from Mr. and Mrs. B. Fred Spraker. In the front of the room an orchestra dispensed sweet music as a beautiful array of young ladies met the visitors at the door and escorted them to the receiving line. When the chapel seemed filled and only a few more could crowd in, B. F. Spraker, Esq., mounted a chair and extended to Dr. Baum words of hearty congratulations on the thirtieth anniversary of his pastorate. He was very felicitous in his remarks as he told how each five years of his stay the congregation had tendered Dr. Baum a reception "and something more." Five years ago it was a trip abroad, and this time, in addition to kind words, they proposed to make permanent improvements to the chancel as a memorial of Dr. Baum's thirtieth anniversary. Mr. Willet F. Cook, an elder of the church, then paid a tribute to the beloved pastor.

Dr. Baum was particularly happy in his acknowledgment of the kind expression of the people. There were many ministers present ready to speak, but the time was too short to allow this, and the remainder of the evening was passed in social intercourse in one of the most delightful affairs of the kind in Canajoharie. Fifty were served at each table with refreshments, and at 11 o'clock the dining-room was still filled. Among the ministers from out of town were Rev. Alfred Hiller, D. D., of Hartwick Seminary: Rev. J. E. Grant, of Fultonville, and Rev. Charles G. Empie, of St. Johnsville. Prof. W. J. Klopp, of Rochester, also came to greet his former pastor.

The thirtieth anniversary sermon by Dr. Baum was delivered on Sunday morning, the church being packed. The pulpit was a mass of bloom, the bouquets of the Young Ladies' Society and Helping Hand Society, as well as those from Mrs. Taylor, Mrs. Spraker and the German church adding much to the beauty of the scene. The pastor's brother, Rev. Frederick J. Baum, pastor of the St. Thomas Lutheran church, New York City, was present and assisted. Dr. Baum's subject was "Confidence." He detailed briefly the history of the past twenty-five years, and with the wonderful record of achievement, he expressed every "confidence" for the activities of the church in the future. While the past is glorious, it is but a promise of greater things to come. B. Fred Spraker, Esq., representing the trustees, stated that while Dr. Baum expressed every confidence in the membership, he expressed on behalf of the church every confidence in the pastor. He said in one week contributions had poured in for the memorial to Dr. Baum, and already amounted to $1,060, from 140 different sources. This he considered very gratifying, as it showed the widespread interest in the improvement and the pastor.

In the Sunday-school the celebration was continued. Superintendent Henry Peterson first introduced the popular Prof. W. J. Klopp, who made a stirring appeal for more active service in Sunday-school effort, followed by Dr. Baum. Then came a short address by Rev. Fred. J. Baum.

In the evening the church was again filled, and Rev. Frederick J. Baum preached.

[*Church News continued on page 28.*]

True Values **B & B** *True Values*

underwear underpriced

Crepe Night Gowns—Chemise style—low neck, short sleeves—torchon lace edge around neck and sleeves with ribbon drawn thru, 75c.

Small lot Night Gowns, low square neck, open front, elbow sleeves—dainty wide embroidery with ribbon run thru, $2.00 Gowns, $1.50.

Drawers—fine Nainsook trimd with lace insertion and edge, some with dainty ruffles of embroidery—$1.50 Drawers, 75c.

Extra size 35c Drawers of Muslin—ruffle of small tucks and hemstitcht hem, 25c.

——:o:——

house dresses

New House Dresses have arrived—figured and striped Percales—round neck—¾ sleeves trimd with bands of plain Chambray, finisht with narrow White Cord, also Linen Colored Chambray Dresses finisht with White Piping or embroidered bodice—exceptional value, $1.25.

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Box 156 Milledgevile, Ill.

LONG LIFE Cornaro, Venetian philosopher (1464 - 1566), given up to die at 40, of chronic diseases, lived to 103 years. His diet secret is told in "The Book of the Century Society," (organized to study the art of living long.) Price, paper cover, post paid, 25 cts. Write us. The Century Society 602 Yeon Bldg. Portland, Or., U.S.A.

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Young Men

WANTED

Wanted, an honest man!
A man may live within the laws,
Or 'scape the grasp through flimsy flaws,
But he who scorns an action mean
Is honest where he is not seen,
Nor dares advance at other's cost,
Counts all ill-gotten wealth as lost,
Ne'er grudges each his fullest due,
Whose word as is his oath is true:
This is the honest man.

Wanted, a noble man!
Not one who from a favored place
Claims kindred with a worn-out race;
Whose empty titles, ancient name,
Are all his wealth, are all his fame;
But one whose usefulness men see,
Though humble may his station be;
For such will bless on every hand
His friend, his home, his native land:
This is the noble man. —Selected.

A LETTER TO THE PEOPLE OF THE UNITED STATES

BY GEORGE WASHINGTON

[We have before us an ancient, time-stained copy of the address of President George Washington to the people of the United States on his declining another election. It was printed in Amherst, N. H., by Samuel Cushing, and bears the date, "17th September, 1796." Many of our readers who have never perused this noble and notable address will be interested to read some extracts from it. If they should read the whole address from beginning to end, they would see that there were burning questions in those days as in this; that party spirit ran as high as it does to-day; that bitter vituperation was not uncommon, and even directed against Washington himself. Washington evidently feared the secession of the new West from the rest of the Union. The whole address is marked by a lofty style, a spirit of self-abnegation and unselfishness, a lack of personal pique and egotism, that makes it forever one of the world's political classics.—C. E. World.]

The period for a new election of a Citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to be proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made. . . .

The acceptance of, and continuance hitherto in, the office to which your suffrages have twice called me have been a uniform sacrifice of inclination to duty, and to a deference for what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea. . . .

* * *

Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions in the human mind. It exists under different shapes in all governments, more or less stifled, controled or repressed; but in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of Public Liberty.

Without looking forward to an extremity of this kind (which nevertheless ought not to be entirely out of sight) the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise People to discourage and restrain it.

It serves always to distract the Public Councils, and to enfeeble the Public Administration. It agitates the Community with ill-founded jealousies and false alarms; kindles the animosity of one part against another, and foments occasional riot and insurrection. It opens the door to foreign influence and corruption, which find a facilitated access to the government itself, through the channels of party passions. Thus the policy and will of one country are subjected to the policy and will of another. . . .

It is important, likewise, that the habits of thinking, in a free country, should inspire caution in those entrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding, in the exercise of the powers of one department, to encroach upon another. *The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position.* . . .

Though in reviewing the incidents of my administration I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that after forty-five years of my life dedicated to its service, with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest. . . .

I anticipate with pleasing expectation that retreat, in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my Fellow Citizens, the benign influence of good laws under a free government, the ever favourite object of my heart, and the happy reward, as I trust, of our mutual cares, labours and dangers.

G. WASHINGTON.

United States, 17th September, 1796.

HIS FIRST DOLLAR

Many years ago a boy left home to seek his fortune. All that he had was tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat.

"Well, William, where are you going?" asked his friend.

"I don't know," William answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap-making and candle-making, at which he had helped his father while at home.

"Well," said the old man, "let

me pray with you once more, and give you a little advice, and then I will let you go."

They both knelt upon the towpath — the path along which the horses which drew the canal boat walked. The dear old man prayed earnestly for William, and then gave him this advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may be. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will yet be a prosperous and rich man."

When the boy reached the city he found it hard to get work. Lonesome and far away from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said: "If the Lord will take one-tenth, I will give that." And he did; and ten cents of every dollar were sacred to the Lord.

Having regular employment and being faithful and interested, he soon became a partner. After a few years his partner died, and William became the sole owner of the business.

He now resolved to keep the rest of his promises to the old captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew richer than he had hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his children, settled all his plans for life, and then devoted all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, of Colgate & Co., who has given millions of dollars to the Lord's cause, and left a name that will never die.—Pittsburgh Christian Advocate.

LOVE

It helps us to bear with the trouble;
It helps us to stand in the strife;
It brightens the skies
For the sorrowing eyes,
And lightens the burdens of life.

It makes the rose bloom in the desert,
And brings down the dew on the sod;
And tempests they beat
And the pathway is sweet
With the roses and lilies of God.

Intelligent Industry Insures Independence

By FRANKLIN O. KING

The Man Who tries to Kill an Elephant with a Pop-Gun is on a Par with the Person who would plan to Pulverize a Peanut with a Pile-Driver. Both may be Terribly in Earnest, but Neither has a Correct Idea of the Eternal Fitness of Things. Fools Spoil their Tools when they try to Reap Results without Rules. Like the Horse on the Treadmill—They are Walking Fast, but not Getting Anywhere in Particular. The Untrained Man, with only Brute-Strength to commend Him, is up against a Hard Proposition in this Day and Age of *Specialized Supremacy*.

In other Words, the Man who Knows How to do one or two things *well*, has most Everybody else *"On the hummer,"* when it comes to Competition. Emerson. said: — "The Man who Makes the best Mouse-trap will find a Beaten Path to his Door, even though he Live in the Midst of a Forest." I am not so Sure about the quotation, but it simply bristles with Truth, like Quills on the Ridge-pole of a Fretful Porcupine. The Man with the Hoe would make more "dough" if he used *Modern Methods* to Reap and to Sow.

The Business Man makes the Best Farmer, because he Applies Business Principles to Buying and Selling, as well as to Growing his Crops. His Creed is Simply to make a Two-Dollar Bill grow where only a "One-Spot" grew before, and with all Due Respect to the Yokel who is Merely Multiplying Blades of Grass, I think the Business Farmer has the Bulge.

The Mechanic, the School-teacher, the Doctor, the Lawyer and the Day-laborer are all "Business Men," when it comes Right Down to it—"Even as You and I." Most of Them have had Training in the "School of Hard Knocks," and Know How to Listen when "Money Talks." It only requires the Application of Brains in Order to make the Earth most Anywhere Bloom with Life.

Ben Franklin said:—He who by the Plow would Thrive, Himself must either Hold or Drive." The Man who is Really in Earnest will *absolutely make good* on a Small Farm, if he will only Put his Shoulder to the Wheel, and stay "Put." Work Wins—It Always Wins, but Industry and Intelligence are Irresistible and Invincible.

Since Investigating Conditions in the Rain Belt of Gulf Coast Texas, I have no Fear of Old Age or Poverty, because I Know I can Take Up a Few Acres down there and be *Absolutely Independent*. I am Firmly Convinced that with *Average Intelligence* and *Average Industry*, and Man who is now Working His Head off in the North to make a *Bare Living*, where they Snatch one Crop between Snow Storms and Blizzards, can soon Lay Up a Nice Bank Account in the Winter Garden of America. Come to the *Land of Least Resistance*, where You can Grow Three Big Money-Making Crops a Year on the Same Soil and Without a Dollar's Worth of Expense for Irrigation or Fertilization.

Two Texas Gulf Coast Products

I believe you could save Twenty-Five Cents a Day if You Tried. I know you would Try if you Realized that our Growers of Figs, Strawberries and Early Vegetables clear a net profit of $300 to $500 an Acre. Men have Realized more than $1,000 an Acre growing Oranges in our Country. Remember that our Early Vegetables get to Northern Markets in Mid-Winter and Early Spring, when they command Top Prices.

One German Truck Grower on adjoining lands this spring realized nearly $600 from three-fourths of an acre of Strawberries. You could do as well if you only Tried, and on a Ten-Acre Tract Find Financial Freedom.

The Biggest Price paid for a car of watermelons on the Houston Market this year was $140. The car was shipped by the Danbury Fruit and Truck Growers' Association.

We are situated within convenient shipping distance of Three Good Railroads, and in addition to this have the inestimable Advantages of Water Transportation through the Splendid Harbors of Galveston and Velasco, so that our Freight Rates are Cut Practically in Half. The Climate is Extremely Healthful and Superior to that of California or Florida—Winter or Summer—owing to the Constant Gulf Breeze.

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are always more or less expected at this time of the year. Better be prepared. Always have a bottle of
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CAMPAIGNS IN THE MIDDLE WEST

The plans of our Laymen's Missionary Movement are being adopted by many churches regardless of the time of year or waiting until another church year is at hand. The laymen are beginning to see that the every-member canvass is so practical at any season that they do not hesitate to put it into effect. A brief report from the churches we assisted since last statement will be of interest.

In St. Paul's, Akron, Ohio, Rev. J. O. Yoder, pastor, seven teams planned the work Saturday, and did the canvassing Sunday afternoon. As is the custom out here, the evening service is turned into "a praise service," when reports were made by the teams, interspersed with song and prayer. It would have done your heart good to hear the experiences of these men. There has nothing occurred in St. Paul's quite like it. Both pastor and men feel it is but the beginning of greater things for their future. Several of the teams report the winning of families back to the church and new members gained. The pledges showed the following: Gain in members giving, 36 per cent; gain in benevolences, about 50 per cent, whilst current expenses will share a similar gain. The pastor adds that "it has put new life into the Brotherhood. The men feel like doing more personal work, and we feel sure St. Paul's is going to make, at the end of the year, the best report of its history."

Benton, O.—"Although the only church in the village, in order to have services every two weeks they had to join Monroe that support could be obtained for a pastor. Rev. Ralph J. White, missionary superintendent of the synod, felt that if they would adopt our plans they could call their own pastor. He arranged a series of services and asked us to join and set up a canvass. Together we took the liberty of ordering the duplex envelopes. The men were called together and the plans presented. They agreed to do the work at once, with Missionary White and I assisting. The canvass was made during the day and services held each evening. The canvass seemed to be 'electric'; it woke up the entire community. There was a generous response. When the canvassers met to go over results it was found that almost $650 was pledged for current work and $275 for benevolences, a gain over former years of 40 per cent in current work and over 500 per cent in benevolences. Crowded houses greeted Pastor White at the evening services."

Newport, Ky.—St. Mark's, Rev. L. J. Motschman, pastor. "While at work around Cincinnati we were asked to assist the men of this church in their campaign to float the bonds they intend issuing to provide for the $8,000 indebtedness. The pastor conceived the idea of issuing bonds in such denominations to appeal to all the members without burdening them. As the interest fell due many would donate it and in time also the bonds would be turned in as gifts. The plan was heartily received. The campaign was begun Sunday, January 19th, with the assistance of Dr. Heckert, of Wittenberg College. Wednesday evening Dr. Tressler, of the Seminary, assisted, whilst the every-member canvass was made Sunday afternoon, the 26th. The week's work showed that over half the bonds had been placed, much to the encouragement of all. The campaign will be continued by the men until all the bonds are sold. In passing, I want to speak of the liberality of St. Mark's people. During the past five years they have reduced their indebtedness approximately $10,000, and during that time have more than paid their benevolences. The faithful few have stood by the work. That this spirit of liberality is gripping the young people is evident from the Sunday-school reports. I am told they average almost 10 cents a scholar per Sunday. The reason of this is that in the Sunday-school they use the duplex envelopes. In addition to this, one Sunday each month is 'Mission Day.' During the singing of a missionary hymn the entire school marches past the altar and deposits their offering for that cause. The accompanying cut will show St. Mark's. We congratulate pastor and people on the good work done and predict a successful future. They have the missionary spirit."

Cleveland, O.—C. E. Memorial, Rev. R. A. Halverstadt, pastor. "The campaign started with a laymen's service Sunday morning. The laymen gave short addresses explaining details to the congregation, after which the five teams were commissioned by the pastor. The canvass took place during the afternoon, and the day delightfully ended by the usual service of reports and thanksgiving. One of the men testified that he was able to talk twice as long by reason of the splendid experiences of the day. The result of the canvass showed an increase to benevolences of about 60 per cent, whereas current work will be largely helped."

Richmond, Ind.—"Following the L. M. M. convention, a canvass was arranged in the Second church, Rev. C. Raymond Isley, pastor. Four teams engaged in the work Thursday evening and finished Friday. The work was preceded by prayer. The men were filled with a desire to advance in missions and benevolences, for they felt it would help them locally. The results showed they were correct, for the pledges indicated a gain of 90 per cent in benevolences and about 75 per cent for current expenses. I have never seen a body of men more enthusiastic for 'a forward movement' than those in this mission church. They tarried until near midnight at the parsonage discussing a similar canvass for their section of the city for the unchurched, many of whom were discovered during the present canvass."

St. Paul's church, Dr. Huber, pastor, and the First church, Rev. Howard, pastor are planning similar campaigns, and will be reported later.

The above are not made to boast of our Laymen's Missionary Movement work in any way, but to show what can be done if men will yield themselves to the plans. What is done in our territory is done in the East, and can be duplicated any place in the General Synod. The question is, Who will do it?

HARRY G. GERHARDT,
Field Sec'y L. M. M., Middle West.

Stand to your work and be strong,
Halting not in your ways;
Stand to your work and be wise,
Certain of sword and pain.
Ye—who are neither children nor gods,
But men in a world of men.

—Kipling.

For the Children

THE BOYHOOD OF WASHINGTON

George seems to have had few faults. We know him as truthful, punctual, systematic, executive, tender and brave. To his mother he was an ideal son. At one time he was given a commission on board His Majesty's ship, the "Bellona." He obtained it through his half-brother, Lawrence, and his friend, Admiral Vernon. When his mother was apprised of it, she and her son had a serious half hour. George was courteous but determined, and politely but firmly refused to give up his commission. It was the dearest wish of his heart. His mother, ever self-controlled and strong in her reserve, broke down and pleaded with her son to give up the sea. George in a flash saw the mother-love and was overpowered. He waited a minute to subdue the ache in his heart before he replied: "Mother, I will give up my commission."

George always had a passion for things military, and learned much of French military tactics from Lord Fairfax's guard, Lance, while visiting Lord Fairfax at Greenaway Court, in Virginia. He used to plan and map out ways and means by which the French and Indian difficulties might be settled, and Lord Fairfax looked proudly on the resolute boy as the latter sketched out what he would do.

Lance also taught George to fence, and the future great man afterwards admitted that in addition to mastering the gentlemanly art, he mastered something more important—the art of controlling his temper. He soon found that courage, swiftness, dexterity, all were necessary, but that the man with the uncontrolled temper was always defeated. He once said to Lance: "Ever since I was a little boy I never have lost my temper before my mother or any woman. It would be ungentlemanly."

To this Lance replied: "Well, son, go a little further. If you can do so out of respect for your mother, then out of respect for yourself always keep your temper."

Control it George did ever after.

Life at Greenaway Court was filled with just such sports as boys dearly love—hunting, fishing, riding, association with two old soldiers who delighted in telling their adventures to the eagerly-listening boy beside them, and a little real defending of themselves against the Indians who attacked the house one night.

George was a natural woodsman and hunter. No art or craft of the woods known to white man or Indian was unknown to him, and his knowledge always resulted in a full

game-bag whenever he allowed himself a day in the woods. At Greenaway Court George had much of his favorite sport, and on one occasion shot a big black bear, measuring over five feet from snout to tail. Lance, who had learned the art of curing, soon had the pelt in excellent condition to be presented to George's mother.—The American Boy.

HOW WASHINGTON MET TREACHERY

Among the many anecdotes told of Washington is one of how he escaped capture at the hands of a treacherous host, whom he afterward pardoned at the earnest pleading of the culprit's family.

The American army was encamped near West Point, when one day their commander was invited to visit a nearby mansion and dine with an old gentleman at precisely two o'clock. Having been accustomed to visit the family, he had at first trusted this old man, but whispers got about, questioning his fidelity to the patriot cause, which at last Washington resolved to put to a test. The host had been insistent as to the hour for dinner and intimated that a guard would not be necessary. This somewhat aroused Washington's suspicion, so he decided to arrive at least an hour earlier than the appointed time. The host suggested a walk on the piazza, and by his nervousness soon made it evident to his guest that something was wrong. Washington brought the conversation around to the subject of traitors and he wondered at the lack of principle that would cause native-born Americans to join the enemy for a little glittering gold. His fixed look, as he made these remarks, made the traitor quail; but now the sound of horses' hoofs was heard, and up rode a company of dragoons in scarlet coats.

"What cavalry are these?" exclaimed Washington. "What does this mean?"

"A party of British light horse sent for my protection," answered his host.

"British horse—to protect you while I am your guest—what does this mean, sir?"

The troops, now dismounting, came toward the piazza, and the old man, getting close to his guest, said: "General, you are my prisoner!"

"I believe not," said Washington, "but, sir, I know that you are mine! Arrest this traitor, officer!"

Not knowing what to make of this turn of affairs, the hypocrite looked from Washington to the troopers, and then saw that they were American cavalrymen whom Washington had disguised in British uniforms, and who arrived promptly at a quarter before two, in order to protect their general and aid him to test the truth or falseness of his host.

Being conducted, a prisoner, to the camp, the false friend afterward confessed that he had been bribed to deliver Washington to a squadron of the enemy at two o'clock on the day when the American commander was his visitor.—St. Nicholas.

Obituaries

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

SMITH. On Wednesday, January 8, 1913, there passed away in Newport, Pa., one of the leading Lutheran laymen of the Central Pennsylvania Synod. For nearly fifty years, ever since his return from service rendered to his country during the Civil War, he has suffered from a bronchial affection, which eventually hastened his end.

John Melanchthon Smith was born June 23, 1844, not far from Newport. He was of French extraction, his great-grandfather coming directly from France and settling near the present site of Newport before the Revolutionary War. He was married to Sarah Everhart, who survives, with the following sons: James, Clarence, Austin and Rodney. For forty years he was engaged in the livery business in Newport, and was well known to the traveling public. About fifteen years ago he started in the hardware business with his two sons, James and Clarence, under the firm name of J. M. Smith & Sons. Early in life he became a member of the St. Paul's Lutheran church of that place, and for many years was a member of its council. He was a regular and devout attendant at all its services. He was intensely interested in all its work and a liberal contributor to its causes. He loved his church and her services. He was well known throughout the church at large, and sent three of his sons to Pennsylvania College at Gettysburg. He served his country as a volunteer in Co. G, 208th Regt., Pa. Vol., and fought at Ft. Steadman and in front of Petersburg, Va. Besides his immediate family, he was survived by the following brothers: Levi and W. A., of Newport; Mrs. A. S. Whitekettle, Newport, and Mrs. J. J. Kerr, Newville, Pa., wife of Rev. J. J. Kerr, are sisters.

His body was laid to rest Saturday, January 11th, in the Newport cemetery, services conducted by his pastor, Rev. W. C. Ney, assisted by Rev. Wm. Dorwart, of the Protestant Episcopal church, and G. M. Diffenderfer, D. D., pastor of the First church, Carlisle, a former pastor and personal friend. The church has lost in him a valuable and devoted member, who is reaping the reward of his faithfulness here upon earth. Let us close up the ranks and do our duty with the same fidelity and zeal.

G. M. DIFFENDERFER.

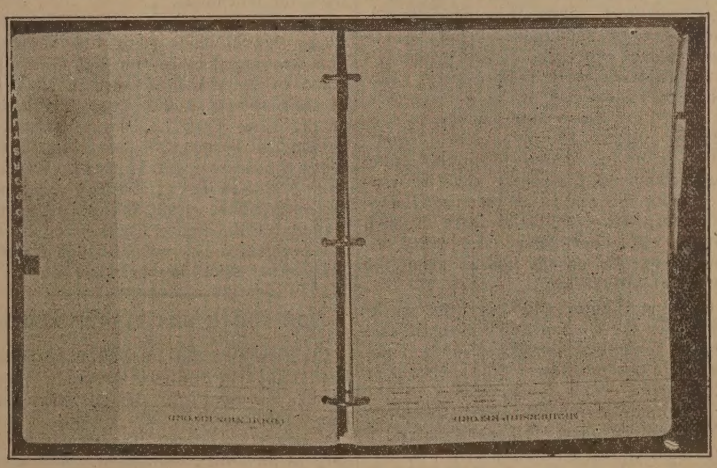
HAVERLY. Rev. Stanley Haverly and his sister, Mrs. Stanton L. Deitz, have been sadly bereaved. On November 30, 1912, their aunt, Miss Dorothy Haverly, who had always lived at Midfields, Berne, N. Y., on the old homestead, with their parents, until that month, was suddenly called home. Another week, and their mother, Catharine Joslyn Haverly, followed. At sunset, February 9, 1913, their father rejoined them. The pastor used as his text for the father, Jacob S. Haverly, the same as was used for the grandmother many years ago—"All thy waves and thy billows have gone over me." They have the sympathy of the whole community in their sorrow. All three were faithful members of the Berne Lutheran church for many years.

C. H. T.

TRAYNOR. Mrs. Charles Traynor died at her home in Tyrone on Sunday, February 9, 1913.

A most earnest member of the First Lutheran church for forty years, her life was one of complete service to her Savior. Truly a mother in Israel, she was even more the devoted mother in the home, ministering so faithfully and lovingly to three daughters and especially to an invalid husband. The funeral was conducted by her pastor, Rev. W. H. Fahs, who referred touchingly to the beautiful life just closed. Mrs. Traynor's influence will live in the church and community. None knew her but to love her.

A FRIEND.



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Science and Health

DISEASE GERMS MAY LURK IN 140 THINGS YOU BUY

Home work in the tenements is a continual menace to the health of the entire nation. This is the substance of the testimony given by all the witnesses at the hearing held December 5th by the New York State Factory Investigating Commission in New York City.

It was shown that the home work of women and children of all ages endangers not only the health of the workers themselves, by making them ready victims of tuberculosis and other diseases, but also the health of the prosperous public in the most remote localities to which the products of the tenements are sent. Witness after witness told of tuberculous patients working on food and clothing; of garments, feathers, doll-clothes and other things found in process of manufacture in the same room with the most infectious and dangerous diseases.

One striking example was given by Florence Kelly to show the impossibility of supervision. All officials may do their duty but, so long as home work is permitted at all, they cannot guard against such a situation as she described. One Monday morning she met two boys of school age carrying big bundles of knee-pants which the family had been "finishing" in their home. She stopped and asked them why they were not in school. "'Cause we're quarantined with scarlet fever." Further inquiry brought out the fact that the patient was one of the two boys. Mrs. Kelley went to their home, and found that the board of health had placarded the apartment and reported the case to the school. The inspector had not found the clothing because his visit had been anticipated and the clothing removed to a neighbor's flat until he had departed. The boys could not attend school, but they could "finish" knee-pants. Or, as Owen R. Lovejoy, of the National Child-Labor Committee, put it in his testimony: "Our recommendation is for absolute prohibition. Assuming 13,000 to cover the entire list of tenements in which home work is done, it is ridiculous to expect five or eight inspectors, or indeed any reasonable number, to adequately inspect. If any system of regulation is to be maintained in this state, we recommend that there shall be employed for this city 39,000 tenement home-work inspectors; 13,000 to work on each of the eight-hour shifts, and every inspector to stay at one house during the period of his service."

One investigator who has been working under the Commission estimated that 125,000 persons are employed in the tenements, 61,000 of these in the embroidery trade alone. This is of interest as the first estimate of numbers ever attempted; it is based on years of experience and a first-hand knowledge of the situation.

As for the sanitary conditions, the manufacturers themselves admitted that they knew nothing except by chance of the homes to which they send their materials. One manufacturer (who said he paid fifty cents for crocheting a dozen pairs of women's worsted slippers) made the assertion that most of the workers were prosperous ladies in private houses who worked for pin money. But this gentleman admitted that he had never seen the homes of his workers, and his opinion was scoffed at by other witnesses. The same investigator referred to above has, for years, been following up the addresses given to her by manufacturers, and reports that of about 1,000 families visited only 5 were found in private houses. Moreover, it is a fact that about 13,000 tenements are licensed for home work in the comparatively few industries for which the New York law requires a license; and it is also a fact that all witnesses reported finding the licensed trades being carried on in unlicensed tenements.

One man who sends fine embroidery into the homes testified to the dangers of the custom. Diphtheria, traced to a home-worker, had killed his own daughter. He does not wish to send goods to infected homes, but he admitted that it was difficult to know, that he did not inquire systematically, and that he could not hear of disease in a house to which goods had already gone, unless it happened to come out accidentally.

Hand-made cigarettes are rolled in the tenements, and a photograph was shown of a man moistening the paste with his tongue. Other witnesses told of children and grown-ups cracking nuts with their teeth and removing the nut-meat from the shells with a hair-pin. The making of women's underwear, infants' clothing, Irish lace, bead-work, and artificial flowers were also described. At least 141 different kinds of work are being done, and the list is always changing with the whims of fashion. Except in the one industry, women's ready-made muslin underwear, there is no way in which consumers can be informed and protect themselves from possible infection. Regulation has been tried for years without success. "The only rational thing left to do is to abolish it outright, exactly as cows, goats, chickens, geese, and pigs have been banished from the tenements."

From every point of view—health, wages, hours, child labor—the Commission was urged to recommend the prohibition of home manufacture in all cities of the first and second class. The action of the New York Legislature may well be watched by people in other states, for every consumer from Florida to Oregon, from Maine to Texas, is vitally concerned in the situation. Also, it is stated by the National Child-Labor Committee, a similar problem exists on a smaller scale in many other states besides New York.

THE SOUTH SEA FINGER-BOWL

Civilized man did not invent the finger-bowl either in form or in use. It was used in the South Sea Islands some hundreds of years before Europeans and Americans found out that it was necessary to their own refinement. A bowl of water is handed round to ever diner in a South Sea house.

This South Sea finger-bowl is half a cocoanut-shell, beautiful, useful, practically unbreakable, yet not of sufficient worth to prevent its being thrown away to-morrow and replaced by a fresh one from the nearest palm.—Harper's Weekly.

The Lutheran Almanac

AND YEAR BOOK FOR 1913

In order to bring the facts and figures of the activities and growth of our Lutheran Church in America to the attention of every Lutheran, all pastors should make it a point to get a copy of the Almanac into each Lutheran home in the General Synod.

The Almanac this year contains more editorial matter than ever. It gives the complete Church Calendar and Statistics of all our institutions and works of mercy, a directory of officers of the General Synod and Boards, together with an alphabetical Directory of all Lutheran ministers in the United States. It also gives the list of all Lutheran churches in large cities and a fund of other information too abundant to be catalogued here. You will be surprised at the mass of information it contains. There are special reports from the General Council and the United Synod of the South.

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The Gist of the Lesson. By R. A. Torrey. Bound in leatherette; net, 25 cents, postpaid.

For the busy teacher. To be carried in one's pocket.

The Practical Commentary on the Sunday School Lessons. Substantial cloth, net, 50 cents; postage, 10 cents.

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Miscellany

BENEVOLENT INSTITUTIONS IN THE UNITED STATES

A special report on Benevolent Institutions in Continental United States is in course of preparation by the Bureau of the Census, in connection with the thirteenth census, and preliminary figures showing the number of institutions reported, together with certain data relating to inmates of these institutions have just been issued by order of Director E. Dana Durand. These figures are subject to revision, but are substantially correct.

The total number of institutions reported is 5,397, classified as follows: Institutions for the care of children, 1,152; societies for the protection and care of children, 212; institutions for the care of adults or adults and children, 1,442; institutions for the education and care of the blind and deaf, 119; hospitals, classed as benevolent, 1,896; and dispensaries, classed as benevolent, 576.

In these institutions, or under their care, there were at the close of the year 380,337 persons, apportioned as follows: Institutions for children, 107,401; societies for the protection and care of children, 35,279; institutions for adults or adults and children, 121,876; institutions for the blind and deaf, 651; hospitals, 28,869. The movement of inmates during the year is indicated by the fact that 82,011 children were received into institutions, while 37,825 were placed in families or institutions, mostly in families, and chiefly by societies for their care; 788,691 persons were received into institutions for adults or adults and children, and 2,554 into institutions for the blind and deaf; 1,975,838 patients were treated in hospitals, and 2,439,059 in dispensaries.

Admissions Show Increase

As compared with the previous report, that for 1904, the number of institutions reported shows an increase of 1,346 (day nurseries, of which 166 were reported in 1904, were not included in 1910); inmates of institutions at close of year, an increase of 95,975; children received into institutions during the year, an increase of 11,186; patients treated in hospitals, an increase of 911,326; and in dispensaries of 827,408. There was a decrease of 109,319 in the number of persons received into institutions for adults or adults and children, and of 4,471 in the number received into institutions for the blind and deaf.

Whether the increase indicates greater need, or greater care and more complete provision, is a question which must await a more careful study of the situation; as also the question as to the decrease. Two items are of special interest: the collection for the first time of data in regard to the placing-out of children in families, and the notably increased interest manifested in the treatment of tuberculosis, which accounts to a very considerable degree for the increase in the number of dispensaries and to some degree of hospitals and sanitariums. Thus the net number of dispensaries added to the list is 420, and of these nearly 200 are county dispensaries established in the state of Pennsylvania by the Department of Health for the treatment of tuberculosis. The decrease of 109,319 in the number of persons received into institutions for the care of adults or adults and children is chiefly confined to institutions for the temporary care of men who are destitute.

Most Institutions in New York

Noting the distribution of institutions in the states, it appears that New York leads with 797, an increase of 200 over the figures in 1904; Pennsylvania has 692, an increase of 301; Massachusetts, 359, an increase of 104; Illinois, 324, an increase of 39; Ohio, 311, an increase of 52; and New Jersey, 207, an increase of 58. Almost all the states show an increase (generally in about the same proportion), which would indicate that the interest in the problem of caring for those who may be called "wards of the state" is by no means limited to the centers of population, but extends throughout the entire country.

IN LIGHTER VEIN

A Real Delicacy

A New York clubman who prides himself on his knowledge of things epicurean was much interested in an item he discovered in the menu laid before him on the occasion of his visit to a town of the Middle West. The item was "green bluefish."

"Waiter," demanded the New Yorker, "what sort of bluefish are green bluefish?"

"Fresh, sir," quickly responded the servitor. "Right from the water."

"How dare you try to impose upon me!" continued the clubman. "You know well enough that bluefish are not taken at this season."

Whereupon the waiter picked up the menu and gave it a careful scrutiny, as if by that action he would solve the mystery. Then, with an air of one suddenly enlightened, he added:

"Oh, that, sir? That's hothouse bluefish."—Lippincott's.

—

A Large Contract

Orville Wright said the other day in Dayton:

"Our aim is to make flying safe. The important thing is not now to produce aeroplanes that will go 150 miles an hour, but to produce aeroplanes that won't fall down."

Mr. Wright smiled.

"I'm reminded of a flying story," he went on; "a story about a man who called at a biplane selling agency and said:

"'My older brother bought a biplane here last month. You told him if anything broke you'd supply the missing parts.'

"'Yes. Well?' said the manager.

"'Well,' said the caller, 'my brother wants you to supply him right away with six new ribs, a left leg, half a dozen assorted fingers, and a medium-sized Roman nose.'"—New York Tribune.

—

Had to Work Herself

A noted sociologist tells the following story of a woman in a Southern manufacturing town. Approaching her for statistics, he asked:

"Madam, have you any children?"

"No," she replied; "I have to work in the factory myself."—Life.

—

Results and Consequences

A teacher asked her class in spelling to state the difference between the words "results" and "consequences."

A bright girl replied: "Results are what you expect, and consequences are what you get."

—

The Reason for It

"Why do they call these dentists' offices dental parlors?" asked Smith of his friend.

"Why, parlor is the old-fashioned name for drawing-room."—Presbyterian Standard.

—

Could Do it Easy

He—"Could you marry a man who spends all he makes?"

She—"No; but I could love him while it lasted."—Judge.

DON'T FRET ABOUT PIMPLES

No More Humiliation; the Wonderful Stuart's Calcium Wafers "Get Right After" Those Pimples, Boils and Skin Eruptions

No need for any one to go about any longer with a face covered with pimples, blotches, eruptions, blackheads and liver-spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

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Go to any drug store and get a 50-cent box of Stuart's Calcium Wafers. Get them to-day.

Don't fret any longer about those blackheads, pimples boils, tetter, eczema, spots or skin eruptions; they all go, and "go quick," if you use Stuart's Calcium Wafers.

Secular News

Home

Pittsburgh is soon to become the source of the world's supply of radium.

Mrs. Frances Folsom Cleveland was married to Thomas J. Preston, Jr., at Princeton.

Andrew Carnegie added $1,250,000 to his foundation for purposes of special study work.

Pittsburgh residents asked commission men to sell 600 cars of foodstuffs direct to consumers.

President Taft and his Cabinet decided on a "hands off" policy at present regarding the situation in Mexico.

President-elect Wilson declared he would make names of his Cabinet public on March 4th, when he asks Senate for confirmation of choices.

Mrs. Woodrow Wilson, wife of the President-elect, will exhibit a collection of oil paintings representing country scenes near her home in Princeton.

New Jersey Senate passed all seven of Governor Wilson's anti-trust bills. The House will vote on them this week. The House favored the direct election of United States Senators.

The Senate adopted the Webb liquor bill, already passed by the House, as a substitute for the Kenyon-Sheppard bill, which is to prevent the shipment of liquor into prohibition states.

At a conference between railroad managers and firemen in New York last week, the president of the latter organization accused the railroads of trying to force a strike to embarrass the incoming Administration. He then appealed to the Government to mediate, and strike action was postponed. The strike order for firemen is expected to be issued soon if the United States mediators fail in peace plans in the final conference between Eastern railroad managers and the men to-day.

Foreign

The British House of Lords rejected the Welsh disestablishment bill.

Thirteen thousand Greeks landed on the Aegean coast at Aivajth on the 10th.

Premier Katsura was stoned by rioters in Japan following resignation of Ministry.

Soldiers have been called out in Tokio to quell riots and guard the homes of nobles.

Bardanjoll Hill was captured by the Montenegrin troops, who lost 2,500 dead and wounded, while the defeated Turks left 4,000 dead and wounded on the field.

An uncensored Constantinople dispatch to the "Chronicle" reports that the Bulair line of fortifications on the Dardanelles was captured by the allies Tuesday of last week.

Captain Scott and members of the Antarctic party died because they refused to abandon Seaman Evans, who had gone insane and fought his comrades. Party delayed to aid him as food supplies grew short.

President Madero, of Mexico, refused to resign on demand from a body of Senators, and declared that he would die first. He telegraphed to President Taft to withhold intervention. Fighting has been resumed.

As the result of promises of supplies from American independents the German Imperial Parliament has revived the oil monopoly bill, aimed at the Standard Oil.

The Ottoman Embassy has received official dispatches confirming the report that the Montenegrins were routed in an attack February 13th against the Turks, on the heights of Tarabosch and Birditza, Dominating the fortress of Scutari.

The Powers have refused to intervene in the Balkan War, with a view to reopening the peace negotiations. Turkey was said to be willing to sue for peace. Losses are reported heavy. Paris money market is closed to the Porte.

A slow response has been made until now in London to the national appeal made by Scott. Less than $50,000 has been subscribed to the fund for the victims' families, in addition to the Government pensions which will be bestowed.

Advices from Gallipoli indicate a general condition of disorganization among the Turkish troops. There is a lack of money and an insufficiency of officers and supplies, while political antagonisms among the officers have practically destroyed discipline.

Captain Robert F. Scott, the explorer, and four companions, Dr. E. A. Wilson, Lieutenant H. R. Bowers, Captain L. E. G. Oates, and Petty Officer E. Evans, perished in the Antarctic about March 29, 1912, while returning from the goal of their ambitions, the South Pole. Word of the tragedy was brought to civilization by the Terra Nova, which had taken Scott's expedition to the South and which had gone again to fetch them back after the accomplishment of their task.

Church Notices

West Branch Conference

Of the Susquehanna Synod will meet in Bethany Lutheran church, Montoursville, Pa., Rev. E. M. Gearhart, pastor *loci*, February 24, 25, 1913. J. ERNEST ZIMMERMAN, *Sec'y*.

The Markets

United States Bonds

E. W. Clark & Co., bankers, 321 Chestnut street, Philadelphia, furnish the following quotations:

	Bid.	*Asked.*
2s, reg., 1936	101	101⅝
2s, coup., 1936	101	101⅛
3s, reg., 1913	102½	103¼
3s, coup., 1913	102½	103¼
4s, reg., 1925	113½	114¼
4s, coup., 1925	114½	114⅝
Pan. 3s, '36, reg.	100¾	101¼
Pan. 2s, '38, reg.	100⅞	
New 3s, '61, reg.	102½	103¼
New 3s, '61, coup.	102½	103⅜

The Philadelphia Markets

PHILADELPHIA, February 17.

WHEAT steady; No. 2, red, in export elevator, $1.02⅛a1.03½; No. 1, Northern, Duluth, $1.01½a1.02½.

CORN quiet, steady; No. 2, mixed, in export elevator, 54¼a55c.; No. 2, yellow, natural, local, 57½a58c.

OATS steady; No. 2, white, 41c.

BRAN quiet, steady; winter, in bulk, $24.50; spring, in sacks, $22.75a23.25.

REFINED SUGARS steady; powdered, $4.45; granulated, $4.35a4.40; Confectioners' A, $4.20; Keystone A, $4.10.

BUTTER steady; Western, creamery, extra, 36c.; nearby prints, fancy, 39c.

EGGS firmer; Penna. and other nearby firsts, free cases, $6.30 per case; do. do. current receipts, free cases, $6.15 per case; Western firsts, free cases, $6.30 per case; do. current receipts, free cases, $6a6.15 per case.

LIVE POULTRY very firm; fowls, 16a16½c.; chickens, 15a18c.; ducks, 18a19c.; old roosters, 12a12½c.; geese, 17a18c.; turkeys, 19a20c.

DRESSED POULTRY firm; fowls, Western, fancy, large, 17a17½c.; do. do. small sizes, 16a16½c.; old roosters, 13½c.; roasting chickens, choice, 18a20c.; broiling chickens, choice, 19a23c.; capons, 18a22c.; turkeys, nearby, choice, 24a25c.; do. Western, choice, 23a24c.; turkeys, old, No. 1, 21c.; ducks, 14a19c.; geese, 12a16c.

POTATOES steady; Penna. choice, per bushel, 70a72c.; New York choice, per bushel, 63a65c.; do. fair to good, per bushel, 58a60c.; Jersey prime, per basket, 35a45c.; do. culls, per basket, 20a25c.

FLOUR quiet, steady; winter, clear, $4.10a4.30; straight, $4.50a4.75; patent, $4.85a5.25; Kansas straight, sacks, $4.25a4.50; spring, first clear, $4a4.20; straight, $4.25a4.40; patent, $4.50a4.75.

HAY dull, weak; timothy, No. 1, large bales, $18.50a19; No. 1, medium bales, $18a18.50; No. 2, do., $16a16.50; No. 3, do., $14a15. Clover mixed; light mixed, $15.50a16; No. 1, $14.50a15; No. 2, $12.50a13.50; clover, No. 1, $13; No. 2, $12.

The Cattle Market.

PHILADELPHIA. — Receipts for week ending Saturday evening, February 15: Beef cattle, 4,655; sheep and lambs, 11,642; hogs, 5,751; calves, 2,427.

BEEF CATTLE.—The local market was considerably stronger and manifested a noticeable improvement, with a rise in values on every grade of stock. Ohio, Illinois and Pennsylvania brands of cattle were on sale and equal to current requirements. Cows gained in the advance, especially on the better class. Calves commanded full prices. Quotations: Steers, average best, $8.40a8.65; choice, $8.10a8.25; good, $7.85a8; medium, $7.25a7.50; common, $6.50a7; bulls, $5a6.75; fat cows, $5.25a6.25; thin cows, $3a3.50; milch cows, common to choice, $40a70; extras, $75. Veal calves steady; exceptional lots, $11a12; good to choice, $10a10.50; medium, $7a8; common, $6.50a6.75; Southerns and Westerns, $5a8.

SHEEP AND LAMBS.—Trading was somewhat conservative, with buyers operating cautiously on account of the advance on all desirable stock. Quotations: Sheep—Wethers, extra, $6.50a6.75; choice, $6.00a6.25; good, $5.50a5.75; medium, $4.50a5; common, $3a3.50; ewes, heavy, fat, $5a5.50. Lambs — Extras, $9.50a9.75; good to choice, $9.25a9.50; medium, $8a8.50; common, $6a6.50.

HOGS.—With a strong undertone prevailing, the market closed higher, with demand fairly seasonable. Quotations: Western, as to size and quality, $11.75a12.

CITY DRESSED STOCK. — Prime and choice meats of every variety were under moderate inquiry at steady rates, the exceptions being sheep, lambs and hogs, which showed a fractional advance. Quotations: Steers, 10a13c.; heifers, 9a12c.; cows, 7a10½c.; veal calves, 14a16c.; extra calves, 17c.; Southerns and Westerns, 10a12c.; country dressed, 13a14½c.; extras, 15c.; sheep, 10a11c.; extra wethers, 12c.; lambs, 15a16c.; extra lambs, 17c.; hogs, 12a12¼c.

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MORE SPECIALS

You have another chance this week to purchase fine muslin underwear at prices much below the regular. If you have not laid in your supply of underwear for the Summer, now is the time to do so, for this opportunity may not occur again for some time. The stay-at-homes will be much interested in their new stock of house dresses,—very attractively made and trimmed, low neck and three-quarter sleeves, at the very low price of $1.25. Read full description and particulars in their announcement. When writing these people, kindly mention the LUTHERAN OBSERVER.